THE PREPOSITIONS

IN, ON, TO, FOR, FORE, AND ÆT

IN ANGLO-SAXON PROSE

A STUDY OF CASE VALUES IN OLD ENGLISH

A DISSERTATION PRESENTED TO THE BOARD OF UNIVERSITY STUDIES OF THE JOHNS HOPKINS UNIVERSITY, BALTIMORE, FOR THE DEGREE OF DOCTOR OF PHILOSOPHY

BY

HENRY MARVIN BELDEN, B. A.

1897

PRESS OF
THE FRIEDENWALD COMPANY
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Dedicated to

PROSSER HALL FRYE.

INTRODUCTION.

The following pages present the results of an investigation begun some time ago and aiming, primarily, to discover the exact values of the accusative and dative cases after the preposition *on*. A dissertation by A. Harstrick, *Untersuchung über die Präpositionen bei Alfred dem Grossen*, Kiel, 1890, says on this point: "Gewöhnlich steht nach Verben der Bewegung *on* mit dem Akkusativ, nach Verben der Ruhe *on* mit dem Dativ. Dass diese Regel jedoch Ausnahmen hat, zeigen die folgenden Beispiele," and gives examples of *on—dat.* after *faran*, *gebringan*, *afeallan*, but without further comment; and under the category of time (p. 35) "Auch mit dem Akkusativ wird *on* verbunden," and gives examples of *on tid* from *Bede* and the *Cura Pastoralis*. This is hardly satisfactory. In order to set forth the principles governing this apparent irregularity in Ags. syntax the division under cases is in this paper made to supersede the division into categories of meaning.

The range of texts studied is, it is believed, wide enough to make generalisation safe. They are all in prose, and may all, with the exception of *Bede*, be counted as West-Saxon monuments. They are:

C. P. King Alfred's West-Saxon Version of Gregory's Pastoral Care. Ed. by Henry Sweet for the E. E. T. S. London, 1871–2.

O. King Alfred's Orosius. Ed. by Henry Sweet for the E. E. T. S. London, 1883.

Bo. King Alfred's Anglo-Saxon Version of Boethius De Consolatione Philosophiæ. Ed. by Rev. Samuel Fox. Bohn's Antiquarian Library, London, 1864. (The citations from *Bo.* are, however, from Prof. Bright's copy of the Cott. MS., and (B) = Fox's print of the Bodl. MS. is given only where the Cott. MS. fails or (B) presents a different reading.)

B. The Old English Version of Bede's Ecclesiastical History of the English People. Ed. by Thomas Miller for the E. E. T. S. 1890. (Latin citations from *Bede* are from *Bedæ Historia*

Ecclesiastica Gentis Anglorum, ed. Alfred Holder, 2. Ausgabe, Freiburg i. B.).

Chron. *The Anglo-Saxon Chronicle (six texts parallel)*. Ed. by B. Thorpe. London, 1861. (Rolls Series.) (The different MSS. are here indicated by the letters (a) = C. C. C. C., (b) = Cott. Tib. A. VI., (c) = Cott. Tib. B. I., (d) = Cott. Tib. B. IV., (e) = Bodl. Laud 636, (f) = Cott. Domitian A. VIII.)

S. C. *The Homilies of the Anglo-Saxon Church: The first part, containing the Sermones Catholici, or Homilies of Ælfric.* Ed. by B. Thorpe. Vol. I. London, printed for the Ælfric Society, 1844.

Æ. Gr. *Ælfric's Grammatik und Glossar.* Herausg. von Julius Zupitza, Berlin, 1880.

Letters in () after page and line numbering refer to different MSS. of the text from which the citation is made.

Bede being the only one of these texts that holds very closely to a Latin original, the Ags. has been compared with the Latin throughout for this text. Little was found, however, to show dependence of the Ags. prepositional idiom on the Latin. The Latin originals given with the examples from *Bede* will show this.

A word as to the manner of treatment, which may at first sight seem irregular. As this is a study in case-values, the *acc.* is in each division treated separately from the *dat.* and *instr.*, even where the value of the preposition is the same for both. *In* and *on* are considered together, likewise *for* and *fore*, and a summary of differences appended in each case. A general discussion of the use of *acc.* and *dat.* after *in*, *on* is prefixed. The *instr.*, a fragmentary case, is considered together with the *dat.* *In*, *on* in time relations is treated apart, in order to give a better view of the relation of *acc.* to *dat.* in phrases of time; and further because the use of the *acc.* here seems to have no connection with the construction *in*, *on* + *acc.* after verbs of motion.

Grateful acknowledgment is here made to Prof. Bright for the loan of his copy of the Cott. MS. of the *Boethius*, and for general guidance and assistance throughout. Harstrick's dissertation gives the meaning of *in*, *on* and *to* exhaustively for Alfredian texts, but pays little attention to the value of cases. Miller's discussion of *on* and *in* (*Bede*, Introd. xxxiii. ff.) has been relied on for texts not read for this work.

[This work was done in 1895, before I had had an opportunity to consult Dr. Wülfing's *Die Syntax in den Werken Alfreds des Grossen.* The part dealing with Prepositions has not yet appeared; Vol. I. contains the discussion of cases in other than prepositional constructions. I have made references to his book in cases where he has touched on matters discussed in this study.]

HENRY MARVIN BELDEN.

SPRINGDALE, CONN., *July* 4, 1897.

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IN AND *ON*.

The prepositions *in* and *on* present peculiar difficulties in Ags. syntax. Originally distinct in form and meaning, they became in course of time so confused in meaning that *in* was dropped, *on* being felt to have the same value. This is the state of things in W. S. prose. Alfred shows *in* occasionally, but never with distinction in meaning or use between *in* and *on*. In vol. I. of Ælfric's Homilies there is a single instance of the preposition *in*: in ealra worulda woruld 618. 35,—a liturgical form, in which the scribe may very well have been under the influence of the Latin.

The relation, chronological and dialectical, of *in* to *on* in Ags. has been discussed by Miller in the Introduction to his edition of *Bede*, pp. xxxiii–xliv. He shows that while early documents use both *in* and *on*, with distinction of meaning, the later standard prose, the W. S. of Alfred and of Ælfric and Wulfstan, uses almost exclusively *on*, and Mercian tends to a similar generalization of *in*. The use of *in* in the Tanner MS. of *Bede*, which Miller holds to be the most authoritative text, is one of the arguments employed by him to establish the Mercian character of the *Bede*.

Of the monuments studied for this work, *Bede* alone (MSS. T. and C.) presents abundant examples of *in*. The citations from *Bede* are from MS. T. unless otherwise indicated.

In and *on* are followed by the *acc.*, *dat.*, and *instr.* cases. The categories for the *acc.* are as a rule (except in time phrases) quite distinct from those for the *dat.* and *instr.* The rule of Latin syntax regarding the *acc.* and *ablative* cases after *in* holds for the *acc.* and *dat.* (or *instr.*) after *in* and *on* in Ags. But the question arises, Which are verbs of motion, and which are not? Should *settan*, *lecgan*, for instance, or *sincan*, *besencan*, take the *acc.* or the *dat.* of place after *on*, *in*? The answer is different for different languages, for different periods or dialects of the same language. The works read for this investigation show a fairly regular gradation, from *C. P.* and *O.*, which imply the idea of motion in some verbs in which it is lost to us, through the *Bede*, which shows uncertainty—sometimes *acc.* and some-

times *dat.*—after certain verbs, to Ælfric, who has to a great extent lost the feeling for the *acc.* relation, and employs the *dat.* after a number of verbs that show only the *acc.* in Alfredian texts. The following are the chief points to be noted:

1. *gebringan* always takes the *dat.* of place after *on*:

. . . wiþ þone ilcan Samuel þe hine ær on þæm rice gebrohte. *C. P.* 35. 17.

. . . þæt mon Johannes þone apostol gebrohte on Bothmose þæm iglande, on wræcsiþe from oþrum cristenum monnum. *O.* 264. 11.

ponne pincþ him þ he sie on carcerne gebroht, oþþe on racentum. *Bo.* 186. 15. (B).

. . . & him wiþ gefuhton, & gebrohton hie on fullum fleame. *Chron.* 188. 10 (abcd)

and se clæne hwæte biþ gebroht on Godes berne; þæt is, þæt þa rightwisan beoþ gebrohte to þam ecan life. *S. C.* 526. 30.

The only two instances found in which this rule does not hold are:

Ða ongan he smeagan & leornigan on him selfum hu he þ rice þam unrightwisan cyninge aferran mihte, & on ryhtgeleaffulra and on rihtwisra anwald gebringan. *Bo.* 2. 19 (B)—on the first page of the text in Fox, which also contains the only two examples of *in* as preposition in *Bo.* Observe also that the phrase is *on anwald* (cf. *in—on* + *acc* I. 1. a.), which may perhaps be a stereotyped form.

Se biþ þin eage, seþe þe wisdom tæcþ, and on rihtne weg þe gebrincþ. *S. C.* 274. 5.

gebringan to is not found except in the *Chronicle*—219. 9. (de.), state to which—and in Ælfric, where it occurs frequently, being followed by personal pronoun (to me 62. 34.), noun of place (to þam temple 506. 10.) and noun of condition (to heofonlicum geþincþum 548. 8.).

2. *C. P.* and *O.* show *on* + *acc.* of end of motion after verbs which, according to our modern feeling, call rather for the *dat.*:

C. P. plantian 443. 1, sæwan 357. 17, secean 3. 11, wealwian 289. 6.

O. licgan (of bodies of water that extend into the land, especially in the Voyages of Ohthere and Wulfstan, where *in, up in,* adverbial, is commonly prefixed to *on*) 17. 21, 19. 21 etc.

3. *Bede* shows both *in, on* + *acc.* and *in, on* + *dat.* after *settan, gesettan,* where *C. P.* (with one exception, *gesettan* 253. 16), *O.*, and *Bo.* show only *on* + *acc.*:

Acc. in:

Þæt Cristes mæl genom & in þone seaþ sette (foveæ imposuerit) 154. 26.

. . . & swa (scl. þone lichoman) in þa cyste gesettaþ (reponite in arca) 376. 20. So 204. 28, 322. 34, 320. 2.

on:

forðon seo seolfe stow on ofer ðæs streames wæs gesceted (super ripam situs) 434. 29. So 402. 17, 130. 14, 132. 21.

Dat. in:

seðe in fyre geseted bið & beornan ne conn 82. 24. So 106. 4, 6, 232. 23, 406. 24.

on:

. . . Lundenceaster, on ofere geseted ðæs foresprecenan streames (super ripam posita) 104. 16. So 322. 7, 360. 28, 342. 27.

Ælfric shows *on* + *acc.* after *hyht settan* (see 5), otherwise *on* + *dat.*: *S. C.* 50. 21, 74. 32, 476. 26. One exception is noted in *S. C.*, *settan on* + *acc.*, of person, and after predicate of hostile feeling:

Eac ðone rihtwisan Jacobum hi ascufon of ðæm temple, and acwealdon, and ehtwysse on ða oðre apostolas setton 402. 18.

4. *Ælfric* uses *on* + *dat.* (only, or interchanging with *on* + *acc.*) after a number of verbs which in earlier monuments take regularly *on* + *acc.*:

cuman:

Ðaða he (i. e. Pharao) com on middan dære sæ, þa wæs þæt Godes folc up-agan. *S. C.* 312. 4. So 134. 14, 144. 10, *Æ. Gr.* 3. 7. The same rarely in *Orosius*: 150. 13, 282. 29. *Cuman on* + *acc.* rarely: on middangeard *S. C.* 32. 30.

feallan:

se bið untrum, seðe on leahtrum fylð. *S. C.* 240. 10. So 22. 35. *C. P.* shows three times *afeallan on* + *dat.* of state into which (on scyldum 21. 13, 437. 3, on synne 123. 12) but *feallan*, *gefeallan*, *befeallan* only with *acc.* after *on*.

befeallan (exceptional; *on* + *acc.* is the regular construction after this verb for Ælfric as for Alfred; cf. *in* — *on* + *acc.* I. 1. a.):

we sceolon carfullice hogian, gif we a-war, þurh deofles syrwunge, on twam frecednyssum samod befeallað, þæt we symle ðone maran gylt forfleon þurh utfære þæs læssan. *S. C.* 484. 7. So *Æ. Gr.* 220. 11, 15, 121. 8.

onfon:

Min cild, Maxime, gehelp min; onfoh me on ðinum geleafan; næs ic ðe derigende on ænigum ðingum. *S. C.* 414. 15.

Ælfric shows *on* + *acc.* once after this verb—on hyre innoð *S. C.* 200. 28.

Bede shows both *in* + *acc.* and *in* + *dat.* after this verb, with no discernible difference in meaning: *in* + *acc.* 164. 25 (in onwald), 284. 23, 300. 28, 344. 33; *in* + *dat.* 372. 33, 406. 15, 432. 12; *on* + *acc.* only in the phrase on anweald 120. 3, 4, 124. 12.

ageotan:

forðan þe Godes lufu is agoten on urum heortum þurh ðone Halgan Gast, seðe us is forgifen *S. C.* 554. 28.

Bede shows *in* + *dat.* after *geotan*: . . . ðæs flores, in ðæm ðæt wæter his bana ðweales goten wæs 184. 16. But *C. P.* and *O.* show only *on* + *acc.* after *geotan* (*ageotan* does not appear): C. P. 283. 6, 373. 15, 16, 459. 14; O. 258. 16.

ahebban:

Ne com he no to ðy þæt he wære on mærlicum cynesette ahafen, ac þæt he wære mid hospe on rode hengene genæglod. *S. C.* 82. 24. So 550. 8, 596. 20. *C. P.* shows only *on* + *acc.*: 245. 16, 423. 7.

hreosan:

Hire bearn on deaðe hreosað. *S. C.* 410. 13. *C. P. on* + *acc.*: 457. 9.

(*ge*)*lecgan*:

Se Ælmihtiga Godes Sunu, ðe heofenas befon ne mihte, wæs geled on nearuwre binne. *S. C.* 34. 31. So 30. 13, 86. 24, 584. 16.

C. P. on + *acc.* only: 219. 5, 343. 20, 21.

sceofan:

Hwæt ða, Egeas hine gebealh, and het sceofan þone apostol on sweartum cwearterne. *S. C.* 590. 34. So *asceofan*: 564. 8.

besencan:

He mihte mid anum worde besencan ðone deofol on pære deopan nywelnysse. *S. C.* 174. 24. So 28. 14, 328. 21, 330. 26, 514. 18.

C. P. has *on* + *acc.* 233. 18; *O.* 172. 10, undetermined. *O.* shows only *on* + *acc.* after *besincan*: 88. 14, 152. 10, 160. 30, etc.

Bede has *in* + *acc.* 90. 27; *in* + *dat.* 150. 17.

Ælfric shows *on* + *acc.* once: on forwyrd. *S. C.* 256. 20.

(*ge*)*settan*: see 3.

aweorpan: (exceptional; *on* + *acc.* the usual construction in Ælfric: on weallendne ele 574. 9, on ða yttran ðeostru 130. 32, 132. 8, 530. 21; or *into* + *dat.*):

Socrates, seðe ealle his æhta behwyrfde wið anum gyldenum wecge, and syððan awearp ðone wecg on widre sæ, þæt seo gitsung ðære æhta his willan ne hremde. *S. C.* 394. 13.

weorpan in *C. P.* and *beweorpan* in *O.* (*aweorpan* does not appear) admit only the *acc.* after *on*: *C. P.* 71. 22, 339. 14; *O.* 76. 32.

Bede shows weorpan *in*, *on*, + *acc.*: Ða genom se engel sona ðone mon; wearp eft in ðæt fyr 216. 2. So 416. 25, 33.

ða gegreopon ða unclænan gastas ænne of ðam monnum . . . & wurpon swa beornende on hine 214. 32.

From 2, 3, and 4, it appears that the feeling for the value of the accusative after *on*, *in* with verbs of motion, strong in *C. P.* and *O.*, unimpaired in *Bo.*, is much confused in the language of the *Bede* with that of *on*, *in*, + *dat.*, and has in *Ælfric* to a great extent fallen out of use. The whole number of instances in the first volume of Ælfric's Homilies is 49, the number of the verbs that take the construction is 23; of this 49, five nouns cover 17 instances, and three verbs—becuman (4), asendan (6), befeallan (7), afford 17 instances. It seems not improbable that *on* + *acc.* is retained from older usage for archaic or religious value in some phrases, as modern English retains many antiquated phrases for the same purpose. So in speaking of Christ's conception, *on innoð* (*onfon, becuman*) is a fixed phrase: *S. C.* 194. 8, 200. 19, 23, 28; þæs heofonlican Æðelinges to-cyme on hire innoð. 460. 6. *Befeallan*, followed by *on* + *acc.* of moral condition or future state, occurs 8 times, by *on* + *dat.* in the same sense once; the *acc.* is here perhaps a relic of an earlier religious style.

C. P., *O.*, and *Bo.* show, outside of *gebringan*, very few cases of *on* + *dat.* of end of motion. *C. P.*: *gedufan* (on scyldum) 439. 8, 437. 33; *gecuman* (on ðære eorðan) 133. 2; *afeallan* 21. 13, 123. 12, 437. 3. *O.*: *cuman* (on færelte) 150. 13, (on his hierede) 282. 29; *feolan* (on fleame) 186. 25. *Bo.*: *gecuman* (on ælcre ædre) 152. 1.

5. A number of verbs meaning to believe (in), rejoice (in), trust (in), take sometimes the *acc.*, sometimes the *dat.*, after *in* or *on*; and some of them take also the *dat.* or the *gen.* without preposition, of that believed or trusted in. These verbs are:

gelyfan: takes *on* + *acc.*, *on* + *dat.*, *gen.*, and *dat.*

on + *acc.*:

. . . ðæm . . . ðe wel on hine gelifden under lyfte. *C. P.* 467. 30.

. . . ða ðe on Crist gelyfdon (in Christum credentes). *B.* 46. 30 (Ca.)

Sume hi gelyfdon on ða sunnan, sume on ðone monan, sume on fyr, and on manega oðre gesceafta. *S. C.* 366. 28.

on + *dat.*:

þu Ælmihtiga God, on ðam ðe Abraham gelyfde, and Isaac, and Jacob. *S. C.* 464. 30 is the only instance found. *Bede* shows once *geleafan habban in* + *dat.*: ðæt he in ðissum hæfde fæstne geleafan & onwalhne (in hoc habere fidem, i. e. in Oswald's relic). *B.* 192. 12.

gen.:

þeah his (i. e. this doctrine) dysige men ne gelefen. *Bo.* 196. 29.

forðan ðe hi noldon æt fruman gelyfan his æristes of deaðe, ðaða hit him egcydd wæs. *S. C.* 300. 25.

dat.:

Hwæt þa menn ðe þysum leasungum gelefdon, ðeah wisston þæt his mid þam drycræfte ne mihte ðara manna Modon wendan. *Bo.* 196. 8 (B).* And heo (i. e. Maria) his (i. e. Gabrieles) wordum gelyfde, and swa mid þam cilde wearð. *S. C.* 460. 6.

In *Ælfric* (who alone furnishes a sufficient number of examples to render generalization safe) there are three distinct constructions with *gelyfan* (cf. Wülfing, §§ 14, 72. b and 103):

on + *acc.* of the divinity, the object of religious worship:

On God *S. C.* 62. 18, 54. 8, 26. 18, on ðone soðan God 70. 32, on ða Halgan Þrynnysse and on soð Annysse 134. 4, 292. 20, on me 190. 26, on deade entas 366. 21, etc. (on ðam 464. 30 is the only exception).

dat. of the utterance to which credence is given:

his wordum 24. 26, 460. 6, þam wordum 202. 22, minum wordum 202. 6, his behatum 224. 21.

gen. of the fact, the point of faith:

his æristes 300. 25, Cristes æristes 222. 2, his (i. e. the miracle) 190. 23.

gefeon:

on + *acc.*:

Ic eom suiðe gefeonde on Dryhten, ðætte . . . *C. P.* 207. 18 (Hatt.).

Ða wundredon ealle menn & on dæt gefegon, hwylc wundor ðær hælo þurh Drihtnes gife æteawde & geworden wæs (gaudentibus *only*) *B.* 272. 3.

in, *on* + *dat.*:

swa hit nu swiður gefihð on his synnum *C. P.* 417. 2.

Ic eom suiðe gefeonde on Dryhtne *C. P.* 206. 18 (Cott.).

in ðæs Drihtnes ðæm ecean rice gefeoð eal eorðe (in cuius regno perpetuo exultet terra) *B.* 480. 17 (C). & hie in ðæm (i. e. the miracle of healing) ealle blissedon & gefegon (congaudentibus *only*) *B.* 380. 20.

gen.:

& (scl. hie) his gefægene wærum *Chron.* 148. 9 (abcde).

& hie ðæs (ac.; his b.) gefægene wærun *Chron.* 126. 1 (abc).

fægnian takes regularly the *gen.* in *Bo.*; xvi. 4 (B), 40. 18, 58. 9 (B), 68. 16,—and *gen.* or *on* + *dat.* in *Ælfric*: his tocymes *S. C.* 560. 33, mines forðsiðes 88. 2; on ðam wyrstan ðingum 408. 4, on his gesundfulnysse 584. 6.

From the instances of *gefeon on* + *acc.* given above—the only two found, and one of these represented by *on* + *dat.* in another MS.—it is evident that the construction is exceptional.

* *Modon wendan* in Fox. Read *Mod onwendan.*

getreowian:
in, on + *acc.*:

Osweo se cyning mid Alhfriðe his sunu—wæs getreowende in Cristes fultum—mid medmicle weorode him togegnes cwom (Christo duce confisus) *B.* 236. 5. So: in godcundne fultom (in divinum . . . auxilium) *B.* 118. 7. ic getreowige on ðine geornfulnesse *B.* 2. 5 (Ca). So: on godcundne fultum (in divinum . . . auxilium) *B.* 48. 22 (Ca.).

on + *dat.*:

Nellað ge getruwian on ealdormannum, ne on manna bearnum, on ðam nis nan hæl *S. C.* 410. 16.

More often the simple verb *truwian* in Ælfric: Ne truwige nan man be ælmesdædum oððe on gebedum, buton ðære foresædan lufe *S. C.* 54. 12. So: on ðinum gold-hordum 424. 27.

C. P. shows *fortruwian* (on cræftum) once, 463. 7.

From the examples it appears that *Bede* uses the *acc.*, *Ælfric* the *dat.*, after the preposition with *(ge)treowian.*

wynsumian:
in + *acc.*:

ond ealra heora heortan & lichoman wynsumedon in ðone lifgendan God (exultaverunt in deum vivum). *B.* 304. 4.

No other construction observed with *wynsumian.*

hiht habban:
on + *acc.*:

spem in alium numquam habui, præter in te, deus Israel, næfde ic nænne hiht on oðerne næfre, buton on ðe, Israhela god. *Æ. Gr.* 270. 11.

hiht besettan:
on + *acc.*:

þeah-hwæðere ne sceole we urne hiht on læce-wyrtum besettan, ac on ðone Ælmihtigan Scyppend, þe ðam wyrtum ðone cræft forgeaf. *S. C.* 476. 7.

Mid þam is geswutelod þæt cristene men ne sceolon heora hiht besettan on woroldlice gestreon, ac on Gode anum. *S. C.* 326. 30. So: on his goldhord 326. 31.

on + *dat.*:

Examples just given, *S. C.* 326. 30, 476. 7. Ic tæhte ðam rican, þæt hi ne onhofon hi, ne heora hiht on leasum welan ne besetton, ac on Gode anum. *S. C.* 378. 19. So: on ðam eorðlicum welan 204. 10. on þissum life 174. 14.

hiht besettan is evidently very uncertain of its regimen. Ælfric hesitates, apparently, between *on* + *acc.* after the analogy of *gelyfan*, and his general tendency to use the *dat.* for older *acc.* after *on.*

Several other verbs meaning to delight (in) and the like take *in, on* + *dat.* or *instr.*, but do not appear with *on* + *acc.* These are: *bliðsian* or *blissian, efenblissian, ceahhetan, gladian, gelustfullian, wuldrian.*

bliðsian, blissian:

he sceal . . . blissian on ðæm ecum gefean *C. P.* 395. 22.

Bliðsa, cniht, on ðinum gioguðhade *C. P.* 385. 33.

Ond he blissade in ðon, ðæt he oð ðæt in lichoman gehealden wæs, oð ðæt he geseah . . . *B.* 474. 17 (C.). So: on ðon *B.* 426. 33. Ic geseah . . . ða awyrigedan sceoccan blissigende on eowerum forwyrde *S. C.* 68. 1. So: on Gode *S. C.* 422. 19, on ofer-æte 530. 32, on his weldædum 562. 6, on yfeldædum 408. 4, on ðam behate 74. 20, on heora ægðrum (i. e. Paule and Stephane) 52. 8.

gen.:

Ic wat pæt ðis Iudeisce folc micclum blissigan wile mines deaðes *S. C.* 86. 32.

efenblissian:

efenblissiendre Breotone in his (i. e. Cristes) geleafan (congratulante in fide eius) *B.* 480. 18 (C.).

ceahhetan:

þa geseao ic mænigo para wergra gasta v. manna saula grornende & heofende teon & lædan on midde þa þeostra, & heo on ðon swiðe blissedon & ceahheton. *B.* 426. 33.

gladian:

þær nis Paulus gescynd þurh Stephane slege, ac Stephanus gladað on Paules geferrædene. *S. C.* 52. 8. So: on offrunge ure heortan 584. 18.

gelustfullian:

þis mæden ðe inne læg on deaðe geswefod, getacnað pære synfullan sawle deað, ðe gelustfullað on yfelum lustum digellice. *S. C.* 496. 13.

wuldrian:

Ne scealt ðu on ðe silfum wuldrian, ac, swa swa se apostol cwæð, "Se ðe wuldrige wuldrige on Gode." *S. C.* 578. 17.

On + *dat.* with these verbs falls properly under *in, on* + *dat.* I. 1. c. *On* + *acc.* is the predominating construction with *gelyfan*, only occasionally represented with other verbs; that it is due to the Latin cannot be proved, nor does there seem to be any good reason for making such an hypothesis.

6. Ælfric in the *Grammar* shows uncertainty between *acc.* and *dat.* after *on* in describing inflections. Words are said to terminate (befeallan, wendan, awendan, gebigan, all regular according

to *in*, *on* + *acc.* I. 6; but also macian (ablativum, etc.), geendian, beon) *on sceortne*, *langne e*, *a*, etc.

þas geendjaþ on sceortne *us*: *haud secus* na elles, *cælitus* heofonlice *Æ. Gr.* 239. 6. *In el productam* on langne *el* synd agene naman masculini 38. 13, etc.

But the regular construction with the *dat.* also appears, without apparent difference of meaning:

Seo þridde geendung ys on scortne *e*. on þære geendjaþ manega naman 34. 10. þas (i. e. certain letters of the alphabet, in the pronunciation of their names) ongynnaþ of him sylfum and geendjaþ on þam clypjendlicum stafum 6. 9, etc.

The irregular *acc.* here is due to the Latin; it appears only in the phrases *on sceortne e*, etc., *on langne e*, etc.

7. When the preposition does not immediately precede its case, the *dat.* is used instead of the *acc.*

Only the personal and relative pronouns appear in this construction. The preposition is sometimes prefixed to the verb, making a compound, sometimes follows the verb; in either case the prepositional value of the particle is impaired, so that the *dat.* should perhaps be considered a *dat.* of interest rather than under the regimen of the particle as preposition. Cf. in Latin syntax "verbs compounded with certain prepositions" and followed by the *dat.* The *dat.* is here considered to be under the regimen of the preposition, because of its exact correspondence in value to the *acc. after* the preposition.

C. P.

þonne him se wiþerwearda gæsþ on becom, 183. 24. gif he ne ongiet hu monega costunga þæs lytegan feondes him on fealla þ, 161. 18.

Further: 105. 15, 113. 1, 129. 21.

O.

þa becom him Antigones mid firde on, 146. 25.

& þæm oþrum, Gallienuse, wæron monog folc onwinnende 274. 27 (only instance noted in *O.* that is not rel. or pers. pronoun).

Further: him 21. 15, 30. 5, 88. 20, 112. 23, 164. 15, 21, 188. 15, 240. 28, 268. 8, 10, 12; hiere 174. 10.

on bestelan, however, takes *acc.*, apparently as direct object of the compound verb: & þa nihtes on ungearwe hi on bestæl (ex improviso adgredi) 47. 34. So: 92. 1.

Bo.

þa ongan se catulus him spiegettan on. 96. 6.

Further: him 36. 29 (B), 210. 11; me 76. 15, 14; ðe (personal) 16. 26 (B), 22. 15 (B).

Chron. shows only *ðæron* (feohtan 194. 30. (a).) and *on* adverbial (feohtan 194. 26 (a).).

Ælfric, only three instances observed, all with the verb *ablawan*: *him on ableow S. C.* 12. 29, 16. 13, 370. 6.

Bede is here, as elsewhere, at variance with the other texts. The *dat.* (him) is noted three times:

Ða se cyning him on beseah (rex intuens eum) 228. 16.

Ða fliton him on ða wergan gastas (no Latin) 212. 15.

Feaht him on & wonn Penda se cyning (impugnatus) 192. 3;

but more commonly the *acc.* appears:

ðanon ðe hi sciphere on becom (barbarorum inruptis timebatur) 46. 7. (Ca).

gif he his honda hiene onsette & hiene bletsian wolde (ei manum imponere) 396. 25.

ðeah ðe his feond hine onsette oðer benda cyn ond eft oðer (ei . . . imponerent) 328. 31.

teah hine ða ferd on (no Lat.) 92. 15.

Ða teah Penda hine fyrd on & here (bello petitus) 168. 20.

Ða ongunnan twa ðeoda Pyhtas norðan & Scottas westan hi onwinnan (very loose from the Latin) 44. 9. (Ca).

. . . ðara ðinga ðe hine mon forewregde & onstælde (no Lat.) 458. 28 (O.).

From the Latin rendered in these instances it is evident that the Ags. owes neither the construction with the *dat.* nor that with the *acc.* to the Latin of Bede; nor does the distinction between *dat.* and *acc.* depend on the position of *on* before or after the the verb (him on beseah, fliton him on: hine onsette, teah hine . . . on). The poetry shows the same irregularity: Gif monna hwelc mundum sinum Aldre beneoteð, hine on cymeð Æfter þære synne seofonfeald wracn. *Gen.* 1041. Hine (i. e. Cain) waldend on, Tirfæst metod, tacen sette. *Gen.* 1043. Gif ðe ænig eorðbuendra Mid wean greteð, ic hine wergðo on Mine sette & modhete, Longsumne nið. *Gen.* 1755. He . . . in gefor þa ænlican geatu Neorxnawonges mid nerigende. Gr.-Wlkr. II, 254 ("Vom Jüngsten Tage," l. 63). But also the normal construction: Þa ðu, militig god, man geworhtest, & him on dydest oruth & sawul. Gr. Wlkr. II. 244 ("Gloria" l. 55).

Ingan takes *obj. acc.* of place entered, *B.* 442. 22; but the preposition is commonly repeated after *in(n)gan*, and regularly after other *in*-compounds when the place entered is expressed.

In other words, *in* has not prepositional (case-connecting) value except when it immediately precedes the case.

The relative particle *þe* and the pronominal adverb *þær* are of frequent occurrence with this inversion of the preposition, but prove nothing with regard to case.

a. The verb *fon* requires separate consideration. *Fon*, to grasp, lay hold (on), takes *on* + *acc.* of that grasped; but *onfon* to receive takes more often the *gen.* (like *onbyrian*, etc.) than the *dat.*, and not infrequently the *acc.*, of that received.

Bo.

þa bead he ealle his æhta wiþ his feore; þa nolde se cyning þæs onfon 104. 21 (B.).

So: hiora 232. 21, [ðære B.] lare 232. 22—all *gen.*

B. With *dat.*:

to onfonne ðæm halgan geryne 86. 13, 84. 18; ðæm biscopseðle (sedem accepit) 90. 13; ðam biscophade 16. 30 (Ca).

with *acc.*:

& ic onfeng gewit mines modes (recepi sensum) 186. 11; and very often in MS. Ca.: geleafan 4. 3, biscopsetl 10. 9, biscophad 466. 4, ða steore . . . Norðanhymbra rices 472. 1, his reliquias 8. 20, unrihtlice lare 6. 24, micelne dæl Breotene 6. 14.

The case of *rice*, occurring not infrequently, is not determinable. No instances of *onfon* + *gen.* observed in *Bede*.

Chron. With *dat.*:

munuchade 68. 8 (abcde); fulwihte 1. 13 (a), biscopdome 50. 4 (a).

with *gen.*:

rices 94. 8 (abc); his 46. 4 (abce), 46. 17 (bc); bisceopdomes 50. 4 (bc).

with *acc.*:

pallium 90. 2 (abc), 76. 12 (abcdef); hine 46. 17 (ae); geleafan & fulwihtes bæð 36. 31 (bc).

Ælfric. With *gen.*:

ðæra hlafa *S. C.* 450. 3; ðæs drences 72. 17; þæs wynsuman wætan 510. 2.

with *acc.*:

Haligne Gast *S. C.* 232. 9, 370. 6; ðone ecan eðel 510. 17.

onfon + *gen.* appears from this to be the preferred construction in W. S., but not in *Bede*. The uncertainty between *gen.* and *dat.* is perhaps due to the fact that the *on* of *onfon* "receive" is not really the preposition, i. e. that *onfon* is not the inversion

of *fon on*, but an inseparable compound, regularly followed by the *gen.* like *onbyrian* (see Sweet's *Reader*, 6th edition, p. lxxxi), and that this verb is then confused with the proper inversion of *fon on*, which takes the *dat.* like *on winnan*, etc.

For further variant or uncertain usage of *acc.* and *dat.* after *on*, *in*, see below, *in*, *on* + *acc.* I. 5 and *in*, *on* in *time-phrases*.

IN, ON, WITH THE ACCUSATIVE CASE.

I. Of place, after verbs of motion.

1. *in*, *on* + *acc.* of that which receives, contains:

he lædde ða alldeodgan ærenddracan on his maðmhus. *C. P.* 39. 3.

Seo cwen het ða ðæm cyninge ðæt heafod of aceorfan, & beweorpan on anne cylle. *O.* 76. 32.

Ac þeah hi seldum hwonne beswemde weorðen, ðonne sleað hi eft on ða solu & bewealwiað hi ðæran. *Bo.* 192. 29.

& (scl. hi) sume on fleame (ae.; fleam bc.) bedrifon on ðone wudu ðe is genemned Andredes leage. *Chron.* 22. 39 (abce).

This construction is comparatively rare in *Ælfric*, being replaced partly by *to*, *into*, and partly by *on* + *dat.*—see pp. 3–5. It occurs only after *becuman*, *gan* (on hand), *geniman*, *asendan*, *besettan*, *stigan*—eleven times in *S. C.*

Bede affords very few instances of *on* in this sense; *in* is the regular use, as in modern English.

on:

ðæt hie woldon his ban on niwe cyste gedon (in novo recondita) 374. 22.

eode inn on ðis hus to me twegen geonge men (intraverunt domum hanc) 438. 21.

in:

swa eode he in scip & ferde to Breotone 256. 24.

. . . in ðone cafertun eode ðæs huses 186. 5.

forðon in ðone forecwedenan portic ma ne meahte 106. 5.

MSS. (a) and (e) of the *Chronicle* show *in* in this sense:

Her comon Westseaxe in Bretæne . . . in ða stowe ðe is gecueden Cerdices ora 26. 12 (ae).—(bef) have *on*.

Names of countries, islands, bodies of water, etc., are commonly thus construed in the *acc.* after *in*, *on*, with verbs of motion.

Most of the cases of *in* + *acc.* in *Orosius* (see p. 46) are before proper names of countries.

MS. (a) of the *Chron.* here again shows *in* twice where other MSS. have *on*: 32. 20, 36. 17.

Bede shows *in* here, hardly ever *on*.

Names of towns in this construction are rare, and occur only where the notion of containing is plain:

. . . æfter feowertene dagum, ðes ðe he in Someburh cuom *B.* 422. 4.

Ða cwom he Theodor biscop to his cirican in Cantwara burg *B.* 258. 1.

To is the preposition commonly used before names of towns after verbs of motion. But before *stowe*, *stede*; *fæsten*, *burg* (= stronghold), *mynster*, etc., both *on* (*in*) and *to* are of frequent occurrence, with distinction of meaning.

a. The same construction may of course be used in a secondary —figurative or non-physical—sense:

forðamðe seo lar hwæthwegnunges eode on his andgit. *Bo.* xii. 17 (B).

God onsende in ðara broðra mod ðæt heo. . . . *B.* 374. 19.

ða (i. e. these teachings) ðu togædre gesomna, & on Ongolðeode mod in gewunan asete (apud Anglorum mentes) *B.* 66. 27. Also with *on* 292. 20, 24.

ða bearn him on mod his gebroðra gemynd. *S. C.* 332. 28.

Very often of the state, condition, circumstances entered into:

ðæt hie weorðað besencte on ða ealdan unryhtwisnesse ðæs lytegan fiondes. *C. P.* 233. 18.

ðæt hi befeallað on idelgielp. *C. P.* 457. 20.

he wæs on swa micle ofermetto astigen, ðæt he . . . *O.* 264. 8.

þu spænst me on ða mæstan spræce & on ða earfoðestan to gereccanne. *Bo.* 216. 15.

. . . wæron heo begen of munuchade in biscophad gecorene. *B.* 300. 9.

Bede shows *on* here only in the phrases *on anweald*, *on hand*, see below; otherwise *in*.

on his stall Bryhtwald ærcebiscop gehalgode Aldwulf to biscope. *Chron.* 75. 6. (de).

Her forðferde Friðestanus b. Wentanus; & Byrnstanus wearð gebletsode on his loh. *Chron.* 201. 9. (f).

So frequently in MSS. (def) of the *Chronicle*, but not in the better MSS. (abc). *On loh* is peculiar to (f).

and þa ðe fyligað pære gytsunge, . . . hi befeallað on mislice costnunga and derigendlice lustas, ðe hi besencað on forwyrd. *S. C.* 256. 20.

on anweald, *on geweald* = into the power of, under the control of, are fixed phrases in historical writing:

on geweald—commonly with poss. pronoun:

Chron. onfon 108, 8. (abc), begietan 192. 4. (bcd).

O. gedon 118. 27, underfon 122. 3, belytegian 112. 26, geniedan 196. 26, 122. 33, 82. 17, 70. 31, 28. 29, beðridian 112. 28.

on anwald—commonly with *dat.* of interest:

O. gedon 52. 28, 62. 3, gesellan 54. 11.

B. onfon 120. 3, 4, 124. 12; *in* anwald 164. 25.

on hand gan, sellan = surrender, transitive and intransitive resp. The phrase is common in *O.*, *B.*, *Chron.* and *Ælfric.* *Bede* shows here only *on*, not *in.*

Similarly the receiving, surrounding body, the including number are construed in the *acc.* after *in*, *on*:

Ælc treow mon sceal . . . weorpan on fyr, & forbærnan. *C. P.* 339. 14.

& (scl. Nilus) ðonne besince eft on ðæt sand. *O.* 12. 22.

gif þu nu hæfde micel gold on þe, & þu þonne become on þiofscole, þonne ne wendes þu . . . *Bo.* 46. 26.

ða tugon heo hine nydinga of ðam mynstre & læddon on ðone here *B.* 208. 23.

& ðætte he forðon in ða fyrd cwome, ðæt he . . . *B.* 326. 17.

Some nouns derived from verbs of motion take a complementary phrase in this construction; *cyme*, *for*, *upastignes* etc.

Bede uses *in* (*on*) + *acc.* of that taught after (*ge*)*læran*, *tyn*, apparently with the feeling that the pupil is introduced into the subject:

ðæt he moste heo gelæran in ða gerynu ðæs cristnan geleafan. (fidei Christianæ sacramentis inbui). 308. 21.

Wæs Rædwald . . . in Cent gelæred in ða gerynu Cristes geleafan (sacramentis Christianæ fidei imbutus est) 140. 31.

& heo betweoh halige bec & ciriclicne ðeodscipe in metercræft & in tungolcræft & in grammaticræft tydon & lærdon. (metricæ artis, astronomiæ et arithmeticæ ecclesiasticæ disciplinam inter sacrorum apicum volumina suis auditoribus contraderent.) 258. 14.

wæs se blaca Heawald hweðere mæ in wisdom haligra gewrita getyd. (sacrarum litterarum erat scientia institutus) 414. 24.

& Scottas lærdon geonge & ealde on regollicne ðeodscipe (inbuebantur præceptoribus Scottis paruuli Anglorum una cum maioribus studiis et obseruatione disciplinæ regularis). 158. 30. (O.)

The regular W. S. for this is *on* + *dat.* (see *in*, *on*, + *dat.* I. 7.) which Bede also uses. That the *acc.* here is not due to the Latin is evident from the Latin correspondences.

2. The object, surface, *on* or *upon* which, after verbs of motion, is put in the *acc.* after *on.*

In does not occur in this sense;—& sona in bæd gefeol, & grymme sar ongon ðrowian *B.* 438. 4. was doubtless a case of "into" rather than "on" to the translator.

. . . ða lac . . . ðe mon on ðæt weobud legde *C. P.* 219. 5.

Oft eac gebyreð ðætte twegen unðeawas hreosað on ænne man. *C. P.* 457. 9.

For ðære dæde wearð Agustus swa sarig ðæt he oft unwitende slog mid his heafde on ðone wag, ðonne he on his sette sæt. *O.* 250. 12.

forðan ðe he (i. e. se Wendelsæ) brycð swiðor on ðone suðdæl ðonne he do on ðone norðdæl *O.* 24. 27.

ðu setst us on ðæt sett ðines sceoppendes. *Bo.* 24. 2 (B).

swa swa sio nafu bið symle swa gesund, hnæppen þa felga on þæt þe hi hnæppen *Bo.* 222. 27.

& (scl. he) on his hors hleop & rad ðider he ær mynte (ascendit equum) *B.* 178. 34.

forðon seo seolfe stowe on ofer ðæs streames wæs gesetted (super ripam) *B.* 434. 29.

On ða ea hi tugon up hiora scipu oð ðone weald. *Chron.* 162. 36. (abcdef).

ac hira (scl. scipa) ðær tu sæ on lond wearp. *Chron.* 176. 42. (abcd).

God Ælmihtig cwyð, Ne ascytt Sennacherib flan into ðære byrig Hierusalem, ne mid his scylde hi ne gewylt; ac ic geslea ænne wriðan on his nosu, and ænne bridel on his weleras, and ic hine gelæde ongean to his leode *S. C.* 568. 33.

This construction is comparatively rare outside of *C. P.* and *B.* *Upon* is preferred (see p. 47). But one application of it is very common, viz.:

a. Verbs of motion with *hostile* intent are followed by *on* + *acc.* of the person against whom the action is directed (mod. Engl. *upon*):

. . . ðæm ðe ealing gaderað an hine selfne ðæt hefige fenn. *C. P.* 329. 17.

ðonne bestilð sio slæwð on us. *C. P.* 283. 3.

& on Ahtene ungearwe becoman, & hie gefliemdon. *O.* 98. 15.

& woldon ða faran on hergoð on ðæt Cristene folc. *Chron.* 234. 14. (c).

So regularly in *O.* and *Chron.* of the persons or people who are the object of a military expedition; after *cuman, becuman, faran, onfaran, fird gelædan, utræsan, bestelan, wendan.*

Bede shows *on* here, never *in*; although of the five examples noted, four translate Latin *in.*

(scl. he) in municep ðære byrig on ungearone ðone Osric mid his fyrd becwom. (Osricum . . . erumpens subito cum suis omnibus inparatum . . . delevit.) *B.* 152. 23.

he ræsde on ðone cyning (impetum fecit in regem.) *B.* 122. 18.

Ælfric makes no distinction with regard to the purpose of the motion; but uses *on* + *acc.* of that "upon which," chiefly of persons:

and (scl. hi) ehtnysse on ða oðre apostolas setton. *S. C.* 402. 18.

se Halga Gast cymð ufen on ðe, and miht ðæs hyhstan ofersceadewað ðe. *S. C.* 198. 30.

The verbs *winnan* (*C. P.* 129. 8), *iersian* (*C. P.* 189. 8); *feohtan, hergian, winnan,* (*O.*); *winnan* (*Bo.* 74. 34 (*B*).); *feohtan* (*B.* 124. 10); *feohtan, herian, geherian,* (*Chron.*); *andian* (*Ælf. Gr.* 249. 13), take *on* + *acc.* of person, people or place attacked, or person who is the object of anger:

ðonne he on oðer folc winnan sceal. *C. P.* 129. 8.

ða gesawan hie Romana ærendracan on hie feohtende mid ðæm burgwarum. *O.* 92. 10.

he wæs feohtende wið Sciððie, on ane burh, & ðær wearð ofscoten. *O.* 30. 12.

ða Cwenas hergiað hwilum on ða Norðmen ofer ðone mor, hwilum ða Norðmen on hy. *O.* 19. 24.

& sona ðæs ðe he on heo feaht, wæron him ealle his fynd gecyðede, þa ðe ær ymb his feorh syredon (venit adversus gentem Occ. Saxonum). *B.* 124. 10.

& oft hergade on Peohtas & on Strælced Walas. *Chron.* 144. 5. (abcde).

. . . & fuhton on ða burg ealne dæg. *Chron.* 194. 14. (a).

invideo tibi ic andige on ðe. *Ælf. Gr.* 249. 13.

herian in the Chronicle admits also *on* + *dat.* of countries raided—conceived as mere phrase of place: & ða hæðenan on Norðhymbrum hergodon *Chron.* 101. 34. (de.); on Portlande 234. 39. (c.); on ðæm norðhere 184. 4. (abcd).

These verbs of fighting (except *herian*) take also *wið* + *acc.* The distinction between the two constructions is that *on* introduces the defensive party, while the use of *wið* represents rather a regular engagement, presumably on equal footing.

b. Verbs of striking and the like (*slean, ofstingan, hræcan, getæsan, atæsan, spiwan, hond settan, ðydan; gefeallan, forðlutan, weorpan*) take *in, on* + *acc.* of the part affected:

ðonne hræce hio him on ðæt nebb foran. *C. P.* 43. 15.

Ða ðydde Æfner hine mid hindewerde sceafte on ðæt smældearme. *C. P.* 295. 17.

hit (i. e. ðæt mod) bið getæsed (Hatt.; Cott. atæsed) on ðæt ingeðonc. *C. P.* 297. 18.

& wearp hine mid ðære tungan on þæt neb foran. *Bo.* 52. 25.

he genedde under ænne elpent ðæt he hiene on ðone nafelan ofstang. *O.* 156. 11.

ða sette he mid ða swiðran hond him on ðæt heafod & ðus cwæð: (imposuit dextram suam capiti eius). *B.* 130. 4.

ða gefeoll he semninga on his earm ufan, & ðone swiðe geðræste (repente corruit, brachium contriuit). *B.* 156. 17.

& (scl. he) forðleat in his ondwlitan & geornlice in his gebede hleoðrade (procideret in faciem). *B.* 268. 19.

slogon mec ða, oðer in heafod, oðer in fet (percusserunt me, unus in capite et alius in pede). *B.* 440. 13.

Observe that *Bede* uses *in* here only when it is found in the Latin.

c. *Fon*, to lay hold (on), to take in hand,—almost never of physical objects—takes *in*, *on* + *acc.* of that grasped at, taken in hand:

ðæt unclæne mod swiðe hrædlice fehð on ða ladunga. *C. P.* 241. 19.

. . . ðætte se mon se þe bispell secgan wolde, ne sceolde fon on to ungelic bispell ðære spræce þe he ponne sprecan wolde. *Bo.* 166. 20.

ða feng after hire in ða ðegnunge abbudissan Seaxburh hire sweostor (successit in ministerium). *B.* 318. 33.

we willað nu fon on þone traht þissere rædinge. *S. C.* 206. 21.

we foð nu gewislicor on ða forman declinunge (i. e. take up the first declension in detail). *Ælf. Gr.* 21. 15.

C. P. shows the same construction with *befon* (199. 14, 23, 239. 11) and *gripan* (41. 6, 53. 6, 63. 7).

Chron. 225. 10. (d.) shows *rice* in this construction: . . . ðy XIII. geare ðe he on rice feng—which is not found in the other texts, *feng to rice* being the usual expression. *Rice onfon* is somewhat more frequent; see p. 11, and *To* I. 4. *fon*.

d. *Wrecan*, which might naturally be expected to have the same regimen as verbs of hostile motion, takes always *on* + *dat.* of person on whom vengeance is wreaked. See *In*, *on* + *dat.* I. 6.

e. *beseon*, *locian*, take *in*, *on* + *acc.* of person or object looked upon:

ðonne hie besawon on ða besengdan burg & on ða westan. *O.* 92. 32.

hi ealle lociað mid bæm eagum on þas eorðlican ðincg. *Bo.* 206. 16.

he locode in ðeosne middangeard (respicere in mundum). *B.* 212. 19.

& (scl. he) ða unheanlice hine werede, oð he on ðone æðeling locude. *Chron.* 82. 31. (abcde).

Similarly *meldian*, *secgan*, *asecgan*, *witan*, take *on* + *acc.* of person etc., affected by an utterance:

ac ðæm gielpnan bið leofre ðæt he secge on hine selfne gif he hwæt godes wat. *C. P.* 217. 14.

& ðeah . . . ðyllica bismra on hie selfe asædon. *O.* 164. 5.

Hwæt godes magon we secgan on þa flæsclican unpeawas? *Bo.* 110. 24.

þæt an ic wat godes on þa (*B.*; þam *Fox*) æpelo, þæt . . . *Bo.* 110. 3. (C. has ða, but what precedes is lost.) he nolde meldian on his geferan *Bo.* 52. 20. (Cf. vulgar English "he wouldn't tell on 'em.")

Bede however shows here *in* + *dat.*:

Meahte se cwide wel beon to him (i. e. Æðelfrið, king of Northumbria) gepeoded, þe Jacob se heahfæder in Saules hade þæs cyninges cwæð, þa he his sunu bletsode: Beniamin is risende wulf; (in personam Saulis dicebat). *B.* 92. 11.

3. That on which one goes, the path &c., is put in the *acc.* after *in*, *on*.

hit bið wyrse ðæt mon â onginne faran on soðfæstnesse weg, gif mon eft wile ongean cierran & ðæt ilce onfaran (Melius erat eis non cognoscere viam justitiæ, quam post agnitionem retrorsum converti). *C. P.* 445. 28.

Ðonne stæpð se sacerd suiðe tælleaslice on ðone weg. *C. P.* 77. 19.

& siððan mid eallum his folce on ðære ea gong on ða burg færende wæs. *O.* 74. 5.

ðat hi on ðone ilcan weg (i. e. through the Red Sea) feran meahtan. *O.* 38. 32.

eft heo (i. e. seo sunne) secð hire gecynde, & stigð on ða dæglan wecgas wið hire uprynæs. *Bo.* 38. 26. (B).

Gæð ealle on þone weg þe eow lærað þa foremæran bisna para godena gumena. *Bo.* 238. 28.

Bede shows no instance of *on*, and only one sure instance of *in* — & he eft forðeode in his weg (pergens itinere suo) *B.* 180. 21.— The instrumental without preposition is preferred: min latteow mec eft lædde ðy selfan wæge ðe wit ær comon (ipsa, qua venimus, via reduxit) *B.* 430. 26.

The second instance of *on* + *acc.* after *gebringan*, *S. C.* 274. 5 (see p. 2) is apparently an example of this rule.

4. Verbs of believing, trusting, rejoicing, take sometimes *in*, *on* + *acc.* of that believed in, rejoiced in. See pp. 5 ff.

5. *In*, *on* + *acc.* is used to express the purpose of an action, or the function to be performed.

ða ða him mon on bismer to gebæd. *C. P.* 261. 17.

& hine mon scyle on bismer hatan se anscoda. *C. P.* 45. 8.

Ða sende him mon ane blace hacelan angean, him on bismer, for triumphan. *O.* 234. 22.

he wolde hi him on fultum geteon. *O.* 112. 2.

& (scl. hi) ða ilcan studu nales swa swa ær uton togesetton . . . , ac in gemynd ðæs wundres in ða cirican setton (in memoriam miraculi) *B.* 204. 27.

ðæt hie mihton (scl. sumne dæl his feaxes) heora biddendum freondum syllan, oppe æteawan in tacon ðæs wundres (in signum miraculi) *B.* 382. 17.

. . . seo tunge, ðe swa monig halwende word in ðæs scyppendes lof gesette (in laudem conditoris) *B.* 348. 22.

ðylæs him ætwite & on edwit sette his geðoftan, dæt he for ege ðæs deaðes ða þing dyde, þe he ær gesund don nolde (exprobrarent *only*). *B.* 438. 9.

& him on fultom cegdon ðа godcundan aarfæstnesse (invocantes divinæ auxilium pietatis). *B.* 356. 24.

& he micle geornfulnesse dyde, pæt he æghwanon mæst reliquia begeate para eadigra apostola & martyra, & on heora weorðunge wibedas sette & porticas worhte & todælde on pæt sylfe (in hoc ipsum, = to that end) binnan pære ylcan cyricean weallum. *B.* 466. 11. (Ca).

& eft oðre siðe he wæs on hergað gelend on ðæt ilce rice. *Chron.* 168. 23. (abcd).

& woldon ða faran on hergoð on ðæt Cristene folc. *Chron.* 234. 14. (c).

To is more usual in phrases of purpose. Except for the phrases *on fultom* (found only after verbs of, or implying, motion; otherwise *on* + *dat.*) and *on bismer*, *on edwit*, this use of *in*, *on* is almost restricted to *Bede*. *Bede* has *in* where the Latin affords it, but otherwise *on*. See examples.

Ælfric shows no examples of this use of *on*.

6. After verbs denoting a change of form or nature, the resultant form is put in the *acc.* after *in*, *on*.

This notion is much more often rendered by *to* + *dat.* (see *To.* III.), except after verbs of dividing, see below, a.

. . . oððæt hio (i. e. seo costnung) utasciet on weorc. *C. P.* 71. 7.

Ac seo hreowsung ðe him ða gewearð (wearð) swyðe raðe on wyrsan geðanc gehwyrfed. *O.* 38. 21.

Ac (scl. he) gesette ða men on ænne truman ðe mon hiora mægas ær on ðæm londe slog (i. e. constituted them a separate company). *O.* 80. 19.

Ða ongunnon lease men wyrcan spell, & sædon pæt hio sceolde mid hire drycræft pa men forbredan, ð (*read* & ?) weorpan hi an wilde deora lic (Circe's transformation of the companions of Ulysses). *Bo.* 194. 31.

Þa weoxon pa fyr swiðe & heo togædre peoddon & somnodon oð pæt heo wæron in æne unmætne læg geanede & gesomnade (in immensam adunati sunt flammam). *B.* 214. 2.

ðæt se earm wæs in micelne swile gecerred (grauatum est brachium . . . ac versum in tumorem). *B.* 392. 5.

para trea æcyrfe & lafe oðpe fyre forbærnde wæron oðpe in hwylchwugu fatu geheowod wæren mennisces broces (in vasa quælibet humani usus formarentur). *B.* 224. 16.

ða (scl. hus) syndon nu in hus gehwerfed oferæta & druncennesse & leasspellunge (in comestionum &c. . . cubilia conversæ). *B.* 354. 19.

For *Ælfric* see p. 8. The *in*'s of the examples from *Bede* are all from *in* of the Latin.

a. A special note is here made of *in*, *on* + *acc.* of resultant parts after verbs of dividing. *To* + *dat.*, by far the more usual construction after verbs of transformation, does not appear after verbs of dividing; *in*, *on* + *acc.* is the regular construction for all texts.

. . . swa swa scearp sweord ða wunde tosceat on tu. *C. P.* 453. 17.

ðonne ðæt mod bið forlæten & onstyred & todæled ungedafenlice . . . on unðeawas. *C. P.* 315. 7.

Ure ieldran ealne ðisne ymbhwyrft ðises middangeardes . . . on ðreo todældon. *O.* 8. 3.

Hie wæron ða ærestan men ðe Romana onwald on tu todældon. *O.* 268. 3.

heo (i. e. Nilus) tolið on twa ymb an igland ðe mon hæt Moeren. *O.* 12. 32.

se mennisca gedwola hine (i. e. God) todæleð on mænig. *Bo.* 122. 22.

ponne hi ponne hiora god on swa manige dæles (Cott.; dælas B.) todælað, ponne . . . *Bo.* 122. 25.

In ðas twa mægða Norðanhymbra ðeod in geara todæled wæs. *B.* 152. 11 (O.).

Ond he ða todælde in twa biscopscire Westseaxna mægðe (dividensque in duas parrochias provinciam). *B.* 170. 3.

(scl. he) ealle his æahte in ðreo todælde (in tres divisit portiones). *B.* 424. 7.

eall Breotone cyn & mægðe, ða seondon on feower gereordo todæled (in III linguas). *B.* 164. 24.

Her todælde se foresprecena here on tu. *Chron.* 152. 17. (abcde).

and ða deoflu pærrihte hine forleton, and he feallende tobærst on feower sticca. *S. C.* 380. 24.

forðan ðe nan stæf ne byð naht, gif he gæð on twa. *Ælf. Gr.* 5. 4.

The following is the only exception observed:

we todælað ða boc to cwydum and syððan ða cwydas to dælum, eft ða dælas to stæfgefegum and syððan ða stæfgefegu to stafum. *Ælf. Gr.* 4. 19.

II. The *acc.* is used after *in*, *on*, in a number of phrases, quite independently of any notion of change or motion in the predicate to which the phrase belongs. The *acc.* here seems to have an adverbial value in itself, and the preposition (except in phrases of direction, see below, 1.) has not a directive, and sometimes scarcely a locative, character.

1. *On . . . hand*, *on . . . healfe*, are used to denote the "side on which," without reference to any idea of motion in the verb of the sentence:

ðonne bið hit on sume healfe open to wundian. *C. P.* 431. 9.

Gað ge gewæpnode ægðer ge on ða suiðran hond ge on ða winstran mid ðæm wæpnum ryhtwisnesse. *C. P.* 83. 12.

on ælce healfe ðæs fyres seo eorðe wæs fif ærra bræde to axan geburnen. *O.* 160. 25.

Hwa is ðætte ariman mæge hwæt ðær moncynnes forwearð on ægðere hand . . . ! *O.* 50. 14.

forði hi (i. e. ða sunnan & ðone monan) ne læt God on ane healfe pæs heofones bion, þy læs hi fordon oðre gesceafta. *Bo.* 234. 8. (B.).

ic on him (i. e. ðæm wealle) nænige duru ne eahðyrl ne uppastignesse onhwanon on ænge halfe geseon meahte (alicubi). *B.* 424. 23.

(scl. sio dene) wes unc on ða wynstran healfe geseted (ad læuam nobis). *B.* 424. 23.

Ða cerde he ða sona on ða swiðran hond (conuersus ad dexterum iter). *B.* 428. 24.

& ðær wæs on gehwæðre hond micel wæl geslagen. *Chron.* 182. 11. (abcd).

forðæm ðær stent lang leoma of, hwilum on ane healfe (scl. ðæs steorran), hwilum on ælce healfe. *Chron.* 162. 13. (abc).

hac on ðas healfe, *illac* on ða healfe. *Ælf. Gr.* 225. 4.

Se engel sæt on ða swiðran healfe ðære byrgene. *S. C.* 222. 13.

Se Wealdenda Drihten, æfter ðisum wordum, wæs genumen to heofonum, and sitt on ða swiðran hand his Fæder. *S. C.* 306. 34.

Bede prefers *on* to *in* here; *in suðhealfe* (Lat. *ad* + *acc.*) 142. 32, 204. 9, are the only examples of *in* observed.

Other phrases of direction also appear. In the Voyages of Ohthere and Wulfstan, *O.*, appear the navigator's terms *on bæcbord*, *on steorbord*:

Ðonne is ðis land oð he cymð to Sciringes heale, & ealne weg on ðæt bæcbord Norðweg. *O.* 19. 17.

let him ealne weg ðæt weste land on ðæt steorbord, & ða widsæ on ðæt bæcbord ðrie dagas. *O.* 17. 10.

On bæcling, translating *post terga*, occurs in *Bede*, but not in the other texts:

ða geherde ic sæmninga micelne sweg me on bæcling. *B.* 426. 29.

ða æt nestan locadon we on bæcling. *B.* 384. 25.

Bede uses also, however, *on bæclinge*:

Mid ðy ic ðæt dyde, þa geherde ic þone bisscop me on bæclinge mid geomrunge cweoðan: Eala, hwæt ðu me micel yfel & lað dest mid þinre ærninge (post tergum mihi). *B.* 400. 17.

Underbæc is usually employed in this sense: ða beseah he hine underbæc wið ðæs wifes *Bo.* 170. 14; *respicio* ic beseo underbæc *Æ. Gr.* 277. 5.

Ælfric shows here, exceptionally, an extension of the use of the *acc.*:

ða oðre (i. e. the ordinals from 13th on) wendað on ægðerne ende. *tertius decimus* se preotteoða, *tertia decima* and *tertium decimum* and swa forð to ðrym cynnum. *Æ. Gr.* 282. 20.

Heo (i. e. seo halige gelaðung) tospræt hire bosm pær ðær þa reðan wuniað on nytenlicum ðeawum, and heo is genyrwed on þone ende þe þa gesceadwisan wuniað. *S. C.* 536. 19.

2. *On ðæt gerad, ðæt . . .*, introduces the terms on which a proposal is accepted: "on condition that"; and sometimes the reason for an action: "to the end that," "so that."

& ealle ða men . . . hie gefreodon, on ðæt gerad, ðæt he him aðas sworon. *O.* 190. 31. So 202. 20, 122. 4, 180. 12.

& he . . . hæfde ðriddan dæl his firde beæftan him, on ðæt gerad, gif ænig wære ðe fyr fluge . . . , ðæt him mon sloge. *O.* 52. 33.

Silla geacsade on hwelc gerad Marius com to Rome (i. e. for what purpose). *O.* 236. 8.

Swa ic wolde, la Mod, pæt pu pe fore up to us, gif ðe lyste, on pa gerad, pæt pu eft mid us pa eorðan secan wille for godra manna pearfe. *Bo.* 22. 7. (B).

& (scl. he) hit (i. e. Cumbraland) let eal to Malculme Scotta cyninge, on pæt gerad, pæt he wære his midwyrhta. *Chron.* 212. 12. (abcd.).

& ða Pihtas heom abædon wif æt Scottan on ða gerad ðæt hi gecuron hyre cynecynn ââ on ða wif healfe. *Chron.* 5. 5. (de). (on pæt forwyrd, f.).

3. *On (his* &c.) *borg, pleoh, treowa,* "on (his &c.) responsibility," "in pledge," "trusting in," is a construction found in *C. P.* alone, of the texts read for this work.

. . . ða ðe berað on hira greadum ða â libbendan fatu to ðæm ecean temple on hira agenne borg. *C. P.* 77. 7.

forðæm ðu eart on borg began (Hatt.; gegan Cott.) ðinum friend. *C. P.* 193. 17.

. . . ðonne mon gehate for his freond ðæt he underfoo his saule on his pleoh. *C. P.* 193. 7.

. . . ða ðe oðerra monna saula underfooð to lædanne on ða treowa hira agenra geearnunga to ðæm innemestan halignessum. *C. P.* 77. 4.

Cf. the following passage from the *Chron.*, where *on wedde* (dat.) is very close in meaning to *on borg* above:

(scl. hie) hæfdon . . . gehaten, & sume on wedde geseald, & sume mid aðum gefæstnod, pæt hie on hire rædenne beon woldan. *Chron.* 192. 10. (bcd).

4. Phrases of manner.

Ags. prefers the *acc.* to the *dat.* in purely adverbial phrases of manner. So always *on* (ða &c.) *wisan; on riht, on unriht; on ðweorh; on woh; on idel, on idelnesse.*

on wisan:

Ne gedafenað hit no ðæt we ealle menn on ane wisan læran, forðam hie ne sint ealle anes modes & anra ðeawa. *C. P.* 173. 17.

æfter ðæm Somnite awendan on oðre wisan ægðer ge heora sceorp, ge eall heora wæpn ofersylefredon. *O.* 138. 30.

ponne hio on nane wisan his agnes cræftes ne mæg forbugan pæt he pæt ilce yfel ne gepafige oðrum monnum. *Bo.* 54. 5. (B.).

ne meaht ðu on oðre wisan biscop halgian buton oðrum biscopum. *B.* 72. 14.

an nane wisan ne wurðe gecoræn nan . . . , butan ðes arb. ræde. *Chron.* 67. 39. (f^2) (late).

sume (scl. verba) macjað on twa wisan: *plico* ic fealde, *plicui* vel *plicavi* ic feold. *Ælf. Gr.* 138. 5.

Gif ðonne se cristena man swa deð for Godes lufon, ponne geoffrað he ða turtlan on pa betstan wisan. *S. C.* 142. 16.

Bede uses *on* instead of *in* here; *in wisan* is noted only once, 346. 19.

The only instance of *wisan* in the *dat.* after the preposition is in *Bede*, 68. 3: sume seondon þa þe in þisse wiisan þurh wæðelnesse agyltað (hac in re, = in this matter, i. e. of stealing, rather a phrase of specification than a phrase of manner).

A number of phrases of similar character, not so often used and so not represented in all texts, may yet be considered regular; they show always *acc.* after *on*. These are:

on riht (Mod. Engl. *aright*):

pæt he mæge ongitan ælcne mon on riht hwelc he sie. *Bo.* 226. 2.

hwæðer ic on riht butan incan gefulwad wære (absque scrupulo) *B.* 402. 21.

Ecgbryht . . . ða munecas on riht gecierde, ðæt hie Eastron on ryht heoldon. *Chron.* 70. 28. (abc).

þisne anweald forgeaf Crist pam apostolum and eallum bisceopum, gif hi hit on riht healdað. *S. C.* 232. 34.

on unriht:

. . . þy læs hie on unriht hæmen. *C. P.* 99. 14.

. . . Zacheus, seðe healfe his æhte pearfum dælde, and mid healfum dæle forgeald þe feowerfealdum swa hwæt swa he ær on unriht be anfealdum reafode. *S. C.* 134. 1.

on woh:

hi wilniað ðæt hie andrysne sien ðæm ðe on woh libbað. *C. P.* 109. 21.

forðy ða goodan ðaet good on riht secað & yflan on woh. *Bo.* 178. 6.

on ðweorh:

ðæt hi eft ðy mare wite hæbben ðe hi gere witon ðæt hi on ðweorh doð, & ðeah nyllað geswincan. *C. P.* 429. 9.

& (scl. he) pa eac ongeat pæt he hæfde on ðweorh gedon. *B.* 170. 20.

on idel:

"Ic wene pæt ic swunce on idel, ðaða ic eow to Gode gebigde." *S. C.* 102. 18.

On idel bið ælc man gedrefed, seðe hordað, and nat hwam he hit gegaderað. *S. C.* 66. 4.

on án:

Ða gesægdon Romane on án Bryttum, ðæt hi no ma ne mihton for heora gescyldnysse swa gewinnfullicum fyrdum swencte beon. *B.* 44. 32 (Ca.).

Ða fæste Crist feowertig daga and feowertig nihta on an. *S. C.* 168. 17.

The two examples show that the phrase has two meanings: "once for all" (Latin *ultra*) in the first instance, "continuously" in the second.

in, on onlicnesse, gelicnesse:

& (scl. he) eorre from him acyrde ðæs soðfæstan deman, in ða onlicnesse Niniuitwearena (instar Nineuitarum) *B.* 350. 3

So: in bryda onlicnesse (ad uicem sponsarum) *B.* 354. 24, on onlicnesse upastigendra yselena (instar fauilarum) *B.* 426. 22, treow geweorc on gelicnesse medmicles huses geworht (in modum domunculi facta) *B.* 272. 5; although not proved, are doubtless in the *acc.*

on gewill (= at the command of):

gif seo wyrd swa hweorfan mot on yfelra manna gewill. *Bo.* 8. 20 (B.).

hu he het sumne biscep secgan on his gewill hwa his fæder wære. *O.* 3. 13.

ða, ðeh ðe hwa wære mid ðæm cyningum on hiora gewill yfel donde, ðæt hie swa ðeah æt him ne mehton mid ðy nane are findan. *O.* 56. 1.

on ungewiss:

Romane . . . on ungewiss on an nirewett beforan. *O.* 120. 28.

On ungearwe, "suddenly and secretly," seems to be instrumental: forðon ðe he on ða burgleode on ungearwe becom, *O.* 196. 25. So *O.* 46. 36, 118. 20, 166. 32.

Bede shows a number of phrases with the *acc.* that do not appear in the other texts.

& (scl. he) hine wæs in gebed streccende æt lichoman ðæs Godes weres (prosternens *only*). *B.* 380. 8.

& (scl. Cædmon) ðæm wordum sona monig word in ðæt ilce gemet Gode wyrðes songes togeðeodde (in eundem modum verba . . . adjunxit). *B.* 344. 16.

So: in gemet ðara biddendra (in modum orantium). *B.* 288. 33.

sio swætnis, ðe ic ær bregde & me micel ðuhte, in ða witgemetnisse ðæs æfteran leohtes & beorhtnesse wæs lytel and medmicel gesæwen (in comparatione). *B.* 430. 20.

5. The word denoting the language in which something is said or written is construed in the *acc.* after *on, in*. So the proper adjectives (in substantive use) *læden, englisc, scyttisc, crecisc*, etc.:

ongan ic . . . ða boc wendan on Englisc ðe is nemned on Læden Pastoralis, & on Englisc Hierdeboc. *C. P.* 7. 18.

Forðon hi mon hæt on Crecisc Amazanas, ðæt is on Englisc 'fortende.' *O.* 46. 14.

þeah hit nu gebyrige pæt pa utemestan ðioda eowerne naman upahebban & on manig ðeodisc eow herigen, . . . ne se deað þeah swelces ne recð. *Bo.* 68. 30. (*B.*).

se is nemned on Englisc Cuoferesburg (lingua Anglorum). *B.* 210. 24.

So: on Englisc (Anglorum sermone). *B.* 110. 12.

(scl. ðæt ealond) is in Scyttisc genemned Inisbofnide (sermone Scottico). *B.* 272. 27.

. . . se steorra ðe mon on boclæden hæt cometa. *Chron.* 162. 8. (abc).

Stephanus is Grecisc nama, pæt is on Leden, Coronatus, pæt we cweðað on Englisc, Gewuldorbeagod. *S. C.* 50. 11.

Further *geðiode, gereorde*:

forðæmðe hie (i. e. ða bec) næron on hiora agen geðiode awritene. *C. P.* 5. 13.

Ða frægn hine & ahsode his mæssepreost on his agen geðeode . . . for hwon he weope (lingua patria). *B.* 198. 6.

se wer wæs on Lædenesc gereorde & in Grecisc & in Englisc micellice intimbred & wel gelæred (Latina, Græca et Saxonica lingua). *B.* 408. 13.

Bede and *Ælfric* show rarely *instr. dat.* without preposition:

Ðis ealond nu on andweardnysse æfter rime fif Moyses boca, ðam seo godcunde æ awriten is, fif ðeoda gereordum ænne wisdom pære hean soðfæstnysse & ðære soðan heanesse smeað & andettað; ðæt is on Angolcynnes gereorde & Brytta & Scotta & Peohta & Lædenwara. *B.* 26. 28. (Ca.).

And ure ælc gehydre hu hi spræcon urum gereordum, on ðam ðe we acennede wæron! *S. C.* 314. 18.

Observe that the preposition in each case appears in the following phrase.

Ælfric uses *on* + *dat.* except for *Læden* and the words in *-isc*:

Emmanuhel, pæt is gereht on urum geðeode 'God is mid us.' *S. C.* 194. 1. So: on urum gereorde, 30. 25, 94. 27. on ure geðeode 90. 11 is possibly an *instr.*, more likely an isolated instance of retention of the older acc. The use of *on* + *dat.* for older *on* + *acc.* is a characteristic of Ælfric's syntax, see pp. 3 ff.

6. Very rarely, that received in payment is construed in the *acc.* after *on, in.*

. . . ðæt he sceolde his freond ðone betstan . . . in gold bebycgan (auro vendere). *B.* 130. 33.

Cf.: Nu ic on maðma hord mine bebohte frode feorhlege. *Beowulf* 2800.

7. Instances of the *acc.* after *in, on* that cannot be listed under some one of the categories already given (except time-phrases,

which will be treated further on) scarcely occur. Sua ðæt he self nat huæt he on ðæt irre deð, *C. P.* 289. 10, is the only unexplained passage I have found.

IN, ON + DATIVE AND INSTRUMENTAL.

The *instr.* after the preposition (except in time-phrases, see pp. 34 ff.) is rare, being almost entirely confined to the pronouns *þy*, *þon*, *hwon*. *Þam*, not *þon* or *þy*, is the form of the *article* after *in*, *on*.

I. *In*, *on* + *dat.* gives location.

1. Of that which contains:

ðæt wæter on ðæm ceake wæs gedrefed. *C. P.* 105. 21.

hu Julius besæt Tarquatus, Pompeiuses ladteow, on anum fæstenne. *O.* 6. 1.

Ða wæs heo restende in sweostra slæperne (in dormitorio). *B.* 340. 4.

& hie restaŏ begen on Eoforwic ceastre, on anum portice. *Chron.* 78. 8 (abcde).

God wæs mid hire, forðan ðe he wæs on hire innoðe belocen, seðe belicð ealne middangeard on his anre handa. *S. C.* 198. 3.

Bede uses *on* here very rarely: Ond he wæs on his circan bebyrged (in . . . ecclesia) *B.* 406. 4.

Also in a wider sense, of geographical location:

ðæt hi hi forlægen on Egiptum on hira gioguðe. *C. P.* 403. 33.

On ðærc ilcan Asiam is se hehsta beorg Olimpus. *O.* 12. 15.

. . . wearð ða fordrifan on an igland ut on pære wendelsæ. *Bo.* 194. 11 (B.).

Seo dun stent on Campania landes gemæron, wiŏ pa sæ Adriaticum. *S. C.* 502. 3.

Bede uses both *on* and *in* here, with perhaps a preference of *in*:

he wolde in ðam fyrrestum dælum Ongolcynnes . . . ða sæd sawan ðæs halgan geleafan (in . . . partibus). *B.* 166. 26.

Wæron ða Wihtred & Swefheard cyningas on Cænt (in Cantia). *B.* 408. 7.

For *in* in the *Chron.* see p. 46.

Three instances of *on* + *instr.* in *C. P.*: on ðis wege 395. 8, on ðis middangearde 393. 15, 445. 9, are all that have been observed.

Also of the including body, assembly, number:

On his feðehere wæron XXXII M, & ðæs gehorsedan fifte healf M, & scipa an hund & eahtatig (in exercitu ejus). *O.* 124. 11.

Bede shows only *in* here:

Ða sæt he Aidan in ðæm gemote (concilio inerat). *B.* 164. 2.

a). *in, on* + *dat.* is employed in a secondary figurative sense to express a great variety of non-physical relations. So of the seat of thought and emotion; of the (moral) person in whom something is observed, the composition, body of doctrine, in which a statement is made; of the state, condition, office, etc., etc.:

suæ suæ ðara monna honda & fet wæren aðwægene on ðære ealdan æ on ðæm ceake beforan ðæm temple. *C. P.* 105. 17.

. . . & ðætte tælwierðes on him sie, ðæt hie ðæt tælen. *C. P.* 194. 24.

him ða wearð emleof on hyra mode ðæt hi gesawon mannes blod agoten swa him wæs ðara nytena meolc ðe hi mæst hi libbað. *O.* 30. 8.

ðær he on tweogendlican onbide wæs hwæðer he wið Romanum winnan dorste. *O.* 204. 28.

& se god is simle on anum untodæled. *Bo.* 142. 22.

ðu ðæt seolfa leornadest in bebode ðære aldan cyðnesse (testamenti veteris præceptione). *B.* 76. 7.

he hit gehyrde from ðæm seolfan Uttan mæssepreoste, in ðæm & ðurh ðone ðis wundor gefylled wæs (in quo et per quem). *B.* 200. 26.

Mid ðy he ða us eac sceawode & geseoh in gewinne & in ormodnesse gesette beon . . . (in labore et desperatione positos). *B.* 386. 8.

forðon ðe hi woldon, for Godes lufan, on elðiodignesse beon. *Chron.* 160. 31. (abcd).

Ða wæs þa sume hwile Godes ege on mancynne æfter þam flode, and wæs an gereord on him eallum. *S. C.* 22. 18.

swa eac on engliscre spræce ne cweð nan man *se*, buton he ær sum ðincg be ðam men spræce. *Ælf. Gr.* 99. 3 (cf. p. 25).

He com ða on næddran hiwe to þam twam mannum. *S. C.* 16. 32.

Bede uses both *in* and *on*; but there appears a tendency to use *on* where the Latin has not *in*: *on mode* 148. 21, 234. 25, 334. 32, 378. 29, 380. 6, 404. 25—none of them translating *in*: *in mode* 68. 15, 86. 34, 190. 26, all from Latin *in*. The following passage shows the vacillating use of the two prepositions in *Bede*: he wæs in his mode & on his ðeawum to ðon elreordig, ðæt . . . (animo ac moribus) 148. 17.

On scarcely appears in giving citations from books: swa swa we in ðisse ærran bec feawum wordum forecwædon (præcedente libro). *B.* 252. 12.

b). *On, in* + *dat.* is used in phrases nearly equivalent to a predicate noun or adjective, to express that in which a possession or quality consists:

ðæt hi ðonne gehieran ðreagende of ðæs lariowes muðe hu micle byrðenne hie habbað on hiera scyldum. *C. P.* 159. 19.

Ðæt gafol bið on deora fellum, & on fugela feðerum, & hwales bane, & on ðæm sciprapum. *O.* 18. 17.

nu ic ongite openlice ðæt sio soðe gesælð stent on godra monna geearnunga, & sio unsælð stent on yfelra monna geearnunga. *Bo.* 212. 12.

ða cyningas begen ætgædre sendon pæm apostolican papan micle gife on monegum goldfatum & seolforfatum (missis . . . donariis et aureis atque argenteis vasis non paucis). *B.* 252. 15.

Sende eac swilce se eadiga papa in þa ilcan tid Gregorius Æpelberhte cyninge ærendgewrit somod & woruldgife monige in missenlicum mægwlitum (in diversis speciebus). *B.* 90. 8.

& genamon eal ðæt ðær binnan wæs, ge on feo, ge on wifum, ge eac on bearnum. *Chron.* 168. 5. (abcd.)

Nis na gytsung on feo anum, ac is eac on gewilnunge micelre geðincðe. *S. C.* 176. 25.

c). *In, on* + *dat.* or *instr.* sometimes forms a phrase of reason or means—of that "in" and "by" or "for" which:

Forðæmðe on eowerre towesnesse ge habbað gecyðed ðæt ge ures nanes ne siendon. *C. P.* 211. 13.

swa hit mon on ðara wæpnedmonna gebærum ongitan mehte, hu hie afyrhtede wæron. *O.* 194. 9.

ælc gesceaft wilnað symle to bionne; þæt is swiðe sweotol on ðære tidrunge. *Bo.* 152. 25.

swa swa we magon on anre bisene sweotole oncnawan (ut uno probare sat erit exemplo). *B.* 196. 5.

ðæt he meahte swiðe gefultumed beon in heora dæghwamlicum gebeodum (juvari . . . orationibus). *B.* 230. 11.

and seo eorðe, þe is awyriged on ðinum weorce, sylð þe ðornas and bremblas. *S. C.* 18. 16.

The instr. of the dem. pronoun, *þon, þy*, appears frequently in this sense after *on, in* in *Bede*; rarely in *Orosius* and *Boethius*:

(scl. he) bær him æxe & adosan on honda; tacnode in þon, þæt he nales to idelnesse, swa sume oðre, ac to gewinne in þæt mynster eode (no Lat. for *in þon*). *B.* 264. 7. So *in þon*: (ex quo) 290. 28, (no Lat.) 130. 18.

Þa ongunnon þa nedlingas & þa scipmen þa oncras upp teon, & in þone sæ syndon; woldian þæt scip mid fæstnian, & þeah þe heo þis dydon, noht heo on þon fremedon; ac þa yða weollon & ymbsweopon & æghwonan þæt scip fyldon (hoc agentes). *B.* 200. 13.

So *on þon*: (no Lat.) 126. 22, 164. 1, 186. 1, (in quo) 106. 20.

. . . feng Alexander to Macedonia rice . . . & his ærestan ðegnscipe on ðon gecyðde ðe he ealle Crecas . . . geniedde. *O.* 122. 32.

nis hit þonne on þy (i. e. what I have said) swiðe sweotol þæt ðas andweardan god ne sint na ða soðan god? *Bo.* 90. 15.

So *on þy Bo.* 46. 14, 46. 16 (B). But also: On þæm wæs sweotol þæt hi for heora godum weorcum hæfden ðone cræft þæt him mon ne meahte oferswiðan. *Bo.* 230. 3. So: *on þam* 56. 32 (B); *on hwam* 24. 1. (B).

Observe that *Bede* uses *þon, Bo. þy.*

d). Of the occasion: the time of an occurrence is indicated by that which occupies the time. So *on gefeohte* &c. have almost the value of time phrases.

him bið sua sua ðam menn ðe bið abisgod on færelde mid oðrum cierrum. *C. P.* 37. 22.

On ðæm forman gefeohte wearð Romane consul ofslagen Mallius. *O.* 108. 4.

ða wearð he semninga on middum ðæm siðfæte mid hefigre aðle gehrinen (medio itinere). *B.* 378. 19.

Ða onget heo ge in ðæm swefne ge on hire modes gesyhðe hire æteawed weosan, ðætte heo geseah (vel in somnio vel in visione mentis). *B.* 340. 14.

& ða on ðære hergunge wæs pæt mære mynster forbærnd æt Rypon. *Chron.* 213. 36. (d).

e). The disease which is the cause of death is construed in the *dat.* after *on* with the verbs *gefaron, sweltan, forðferan*:

Traianus gefor on utsihte (profluuio ventris extinctus est). *O.* 266. 4.

ða folc . . . on feferadle mid ungemete swulton. *O.* 198. 34.

Ða wæs . . . pætte Oswio Norðanhymbra cyning wæs gestonden untrymnesse, on ðære he eac forðferde, (qua et mortuus est). *B.* 274. 28.

2. *On* + *dat.* denotes that *on* or *upon* which. *In* does not occur in this sense.

& ealle ða hearga Israhela folces wæron atiefrede on ðæm wage. *C. P.* 153. 23.

forðam he bið gesewen standende on ðam hrofe godcun(d)ra ðinga. *C. P.* 81. 15.

ic sitte on anre heare dune. *O.* 142. 14.

ða cild ridað on hiora stafum. *Bo.* 180. 9.

þa eode he to him, grette hine & frægn, for hwon he in pære tide, pe oðre men slepon & reston, ana swa unrot on stane wæccende sætte (in lapide). *B.* 128. 19.

Mid ðy wit ða becoman to ðam walle, þa sona instæpe, ne wat ic hwelcre endebyrdnesse, wæron wit on his heanesse on ðam walle ufonweardum (in summitate eius). *B.* 430. 1.

& ðreo (scl. ðara scipa) stodon æt ufeweardum ðæm muðan on drygum. *Chron.* 176. 15 (abcd).

and ðær com ða fleogende Godes engel scinende swa swa sunne, and . . . agrof mid his fingre rode-tacn on ðam fyðerscytum stanum. *S. C.* 466. 14.

3. *In, on* + *dat.* is the construction for the "part affected," whether the place be "in" or "on" in mod. Engl. *Bede* shows here both prepositions.

ðonne ne burne se weliga ðe swiður on ðære tungan ðe on oðrum limum. *C. P.* 309. 3.

hie hiene meðigne on cneowum sittende metten (fixo genu). *O.* 134. 31.

Dær wearð Pirrus wund on oðran earme. *O.* 158. 2.

pæt him mon oflete blodes on pæm earme. *Bo.* 104. 23.

& he (i. e. the body of St. Cuthberht) wæs begendlic in ðæm geðeodnessum leoða, pæt he wæs mycele gelicra slæpendum menn ponne deadum (flexilibus artuum compagibus). *B.* 374. 30.

pa pohton heo & spræcon, pæt hy oðpe oðre pruh sohton oðde pone lichoman on cneom gebegde, to pon pæt heo hine pær in gedon meahton (in genibus). *B.* 296. 23.

Ða gefelde he, swa swa he seolfa æfter sægde, swa swa mycel hond & brad his heafod gehrine in ðæm dæle pe pæt sar & seo adl on wæs (in parte, qua dolebat). *B.* 380. 13.

Swa hwylc hyse-cild swa ne bið ymbsniden on pam fylmene his flæsces his sawul losað, forðan ðe he aydlode min wed. *S. C.* 94. 13.

This idea is also expressed by the *dat.* without prep.:

Ic wæs blind bæm eagum, nu ic beorhtlice leohtes bruce. *S. C.* 422. 7.

& ponne lytte ær his mid ferhðe weorðe bæm eagum blind. *Bo.* 206. 26.

4. Certain verbs of *depriving* take *acc.* of *thing* and *on* + *dat.* of *person*. Cf. Wülfing I, §§40, 18. These verbs are *niman, geniman, geneman, reafian, gereafian.* The particle *be-* prefixed to these verbs changes the construction to *acc.* of *person* and *gen.* of *thing* (the only exception noted is: fremde & ellðeodge . . . lyttes hwæt on us bereafiað. *O.* 152. 32).

eft bið genumen on ðearfendum monnum ðæt ðæt hie ðonne wenað ðæt hie Gode sellan. *C. P.* 343. 5.

he him ageafe ðæt he (ær) on him gereafade. *O.* 146. 30.

& Romane genamon on him (i. e. Penum) LXXXIII scipa. *O.* 172. 33.

. . . pæs pe . . . sio wyrd pe on geniman ne meahte. *Bo.* 34. 14.

. . . se pe hit gaderað & on oðrum reafað. *B.* 38. 13 (B.).

Gegyrewað ðone lichoman mid neowum hræglum fore ðam ðe ge ðær on noman (quæ tulisti *only*). *B.* 376. 20.

& ðone mæstan dæl ðinra æhta ðu onfehst, ða ðe on ðe genemde wæron (tibi ablata). *B.* 462. 32 (Ca.).

& genamon ðreo ceastra on heom. *Chron.* 32. 40 (bc).

beniman, benæman, bereafian, on the other hand, take *acc.* of *person* and *gen.* of *thing*:

buton hie eac hie ðæs naman bename ðæt hie nan folc næren. *O.* 94. 4. So *O.* 62. 17, 22, 28, 86. 30.

Ac Constantinus hiene benæmde ægðer ge ðæs onwaldes, ge ðære purpuran ðe he werede, ge ðære scole ðe he on leornode. *O.* 284. 23.

Cirus benom Babylonia hiere onwealde (Cott.; but Lauderdale gives the normal *gen.*, onwealdes). *O.* 252. 10.

ponne meahte hi mon his beniman (Cott.; Bodl. has *hi mon hi*). *Bo.* 188. 24.

(scl. se mona) eac hwilum ðа sunnan heore leohtes bereafað. *Bo.* 8. 1 (B).

Her eac wearð Æðeredes dohtar, Myrcna hlafordes, ælces onwealdes on Myrcum benumen. *Chron.* 192. 23. (bcd.)

forðan ðe se anda ablent his mod, and ælcere gastlicere blisse benæmð. *S. C.* 606. 4.

The *acc.* of the thing and *of* + *dat.* of person also appears, especially in *Ælfric*, where it may be considered the regular idiom:

Se ðe me bring lac of earmes monnes æhtum on woh gereafodu. *C. P.* 343. 8.

ne nanes cinnes ðeudom ne nime man of pæt abbotrice of Medeshamstede. *Chron.* 58. 30 ($e^{1\cdot}$) (late).

beo hire nama Virago, pæt is fæmne; forðan ðe heo is of hire were genumen. *S. C.* 14. 25. So: 14. 21, 18. 9, 17, 260. 6; *Æl. Gram.* 9. 19, 203. 11.

and (scl. Crist) pone deofol gewylde, and him of anam Adam & Euan. *S. C.* 28. 1. So: 216. 29.

Other constructions with these verbs are rare:

a). *Dat.* of person and *gen.* of thing:

(scl. he) benam Sigebrihte his rices. *Chron.* 82. 3. (bcd) (a. has, regularly, *acc.*: Sigebryht).

ne mæg para yfelena yfel pam goodan beniman heora goodes & heora wlites (Cott.; Bodl. has *hiora god*). *Bo.* 188. 22. Cf. Wülfing I. §31.

and hu he (i. e. Crist) ðone hellican deofol gewylde, and him mancynnes benæmde. *S. C.* 460. 10.

b). *Acc.* of pers. and *acc.* of thing:

ðæt he scolde Eadwine ðone cyning somod ge rice ge lif beneoman (sperans se regem . . . regno simul et vita privaturum). *B.* 122. 10. Cf. Wülfing I. §117.

c). *Dat.* of pers. and *acc.* of thing:

(scl. he) benam Sigebrihte . . . his rice. *Chron.* 82. 3. (ef) (late).

d). Verb in the passive, and *dat.* of thing:

his cirice eallum hire æhtum wæs bereafod & forhergad (ecclesiam . . . rebus ablatis omnibus depopulatam). *B.* 298. 19. Cf. Wülfing I. §78.

e). Acc. of person and *on* + *dat.* of thing in what is really a phrase of specification, see p. 32.

ðæt we earme men reafige & strude on heora æhtum & on heora godum (no Lat.) *B.* 214. 1. Cf. Wülfing I. §111.

5. Verbs of believing (in), rejoicing (in) etc. See pp. 5 ff.

6. *Wrecan* takes the *acc.* of the wrong, or person, avenged, and *on* + *dat.* of the person on whom vengeance is taken. Cf. *in*, *on* + *acc.* I. 2.

hit God siððan longsumlice wreccende wæs, ærest on him selfum, & siððan on his bearnum. *O.* 58. 17.

ðæt he ða gyltas ne wrece on scyldegum monnum. *C. P.* 383. 16.

nu ic beode minum englum þæt hi me on ðisum fiscere gewrecon. *S. C.* 376. 21.

7. *In, on* + *dat.* is used to form a phrase of "specification"—a phrase limiting the application of an adjective, verb or noun; mod. Engl. "in," "in regard to," in the matter of":

ðæt he sie hiera fæder & reccere on lare, & hiera modur on mildheortnesse. *C. P.* 123. 25.

ðeh ic ymbe Romana gewin on ðæm gearrime forð ofer ðæt geteled hæbbe. *O.* 110. 12.

þæt se wære an feðe meahtegost se ðe meahte gan oð ðisse eorðan ende. *Bo.* 180. 20.

ac ealle cyningas, þa ðe in Breotone wæron ær, þu in meahte & in rice feor oferstigest (potestate). *B.* 128. 33.

& he gearo wære mid him selfum & on eallum ðam ðe him læstan woldan, to ðæs heres ðearfe. *Chron.* 142. 36. (a). (bcde. have *mid.*)

forðan ðe seo halige geladung on flæsclicum mannum is swiðe brad, & on gastlicum nearo. *S. C.* 614. 11.

On is rare in *Bede* here; *in* the customary preposition. But before the *instr. on* is used: gif heo on hwon agylton (siqua delinquissent) 162. 13, is the only example noted.

8. The function, the purpose served, appears in the *dat.* after *on* with the neuter verbs *beon, weorðan*; rarely after other verbs, *in, on* + *acc.* being the preferred construction. See *in, on* + *acc.* I. 5.

ðonne sculon hie eft niedenga gadrian oðer ierfe on ðæs wriexte ðe hie ær . . . sealdon. *C. P.* 341. 18.

he wende ðæt hie wolden Hannibale on fultome beon. *O.* 196. 7. So, with dat. of person interested, 48. 24, 78. 22, 98. 20, 112. 22, 144. 26, 162. 11, 196. 7, 200. 10, 208. 7, 220. 4, 238. 7.

Darius, Persa cyning, Lacedemonium on fultume wearð wið dæm Athenienses. *O.* 90. 11.

ðeh ðe hie mid ðære wrace ðæm adræfdan on nanum stale beon ne mehton. *O.* 232. 23.

. . . ðæt he hie ymb ðæt rice gesemde, & on ðære gewitnesse wære dæt hit emne gedæled wære. *O.* 114. 18.

& heora (i. e. ðara læca) nan him ne mehte bion on nanum gode (Cott.; Laud. has *bion nane gode*, instr.). *O.* 282. 18.

& him Penda on fultome wæs (auxilium præbente illi Penda). *B.* 146. 29.

Me is, cwæð heo, ðin cyme on miclum ðonce (gratus mihi est multum adventus tuus). *B.* 290. 15. So 128. 3.

Bede has commonly *on* here, as the Latin original almost never has the preposition. *In* is exceptional: Wæron her stronge cyningas & wel cristne ond eallum ellreordum cynnum ut in miclum ege (barbaris nationibus essent terrori). *B.* 258. 21. In the following passage the *dat.* is anomalous, being after a verb of motion and from Lat. *in* + *acc.*: Seo stow neowan gemonigfealdedum geleafsumum folcum in setle bisceopstoles wæs toæteced (in sedem pontificatus addita). *B.* 478. 28 (C.).

9. *On* + *dat.* is used to measure distance and, very rarely, value:

Alecgað hit ðonne forhwæga on anre mile ðone mæstan dæl fram ðæm tune, ðonne oðerne, ðonne ðæne ðriddan, oððe hyt eall aled bið on ðære anre mile. *O.* 20. 30.

Ðonne sceolon beon gesamnode ealle ða menn ðe swyftoste hors habbað on ðæm lande, for hwæga on fif milum oððe on syx milum fram ðæm feo. *O.* 20. 35.

Seo (scl. ceaster) is from Cantwarena byrig on feower & twentigum mila westrihte (distat . . . milibus passuum ferme xxiv). *B.* 104. 25.

. . . in Farne ðæm ealonde, ðæt is on twæm milum from ðære byrig ut on sæ (duobus ferme milibus passuum). *B.* 202. 10. So *B.* 40. 3 (Ca.), 360. 24, 394. 15.

Bede never uses *in* in this sense, nor does the Latin use a preposition.

& on ælcre (scl. bec) bið an æstel, se bið on fiftegum mancessa. *C. P.* 91.

After verbs of motion, distance "how far" is rendered by the *acc.* without preposition: & hiene het iernan on his anum purpurum fela mila beforan his rædwæne. *O.* 280. 12. This is parallel with the time-constructions, see pp. 34 ff.; time or distance within which, *on* + *dat.*; time "how long," distance "how far," *acc.*

10. A few adverbial phrases of manner show the *dat.* — cf. *in*, *on* + *acc.* II. 4.

So regularly *on sundrum, sundron*:

. . . & ðeah bið giet earfoðre ælcne on sundrum to læranne. *C. P.* 455. 6.

separatim on sundron. *Ælf. Gr.* 229. 7.

Other words rarely: on styccemælum (paulatim) *B.* 380. 14 (O., Ca.); hio (i. e. lufu) scinð suiðe smicere on twæm bleom sua sua twegea bleo godwebb. *C. P.* 87. 9. Cf.: & þæt (i. e. ðæt blodig wolcen) wæs swyðost on middeniht oðywed, & swa on mistlice beamas wæs gehiwod. *Chron.* 234. 14. (c).

On (or *in*) Godes &c. *naman*, translating *in nomine*, is doubtless *dat.* A few other phrases, peculiar to Christian theology, occur:

Seo is soð lufu, þæt gehwa his freond lufie on gode and his feond for gode ("love his friend well, and his foe for his good," Thorpe; but a likelier rendering is "love his friend in God and his foe for God's sake.") *S. C.* 528. 32.

Time Phrases.

Cf. Wülfing I. §125. Wülfing says that the *instr.* answers "auf die Frage 'wann' oder 'wie lange,'" gives abundant examples of the first, but none that really holds of the second. "Monigra geara *tide*" may be explained as *acc.*; "& ofer ðæt *ealle þy dæge* ne blon & *ðære æfterfyligendan nihte*" was to the writer a case of "time when"; and these are the only examples he gives of the *instr.* = "time how long."

Anglo-Saxon has a great variety of constructions to express "time when," some of which have apparently no distinct value; e. g. *ðære tide*, *on ðære tide*, *on ða tid* are quite indistinguishable in meaning. The difference between them, if there be a difference, as the law of economy in language leads one to expect, I have been unable to discover. The question as to the individual values of *acc.* and *dat.* (*loc.*, *instr.*) after *in*, *on* is further complicated by the occurrence of the forms *dæg*, *niht*, *morgen*, which may be *loc.* as well as *acc.* The condition of things can best be set forth by taking up each time-word separately, and tracing it through the texts read. The *acc.* is alleged only where it is proved by the form of the noun itself or of accompanying adjective.

I. "Time when."

Tid.

C. P. shows only *on ða tid*:

Ðonne cymð his hlaford on ðæm dæge ðe he ne wenð, & on ða tid ðæt he hine ær nat. *C. P.* 121. 15.

. . . on ða tid ðe se biscephad swa gehiered wæs. *C. P.* 53. 18.

O. shows only *on . . . tide*, *tidum*:

forðon ðe he on ðære tide sige hæfde. *O.* 246. 18.

Ðonne on ðæm wintregum tidum wyrð se muða fordrifen foran from ðæm norðernum windum ðæt seo ea bið flowende ofer eal Aegypta land. *O.* 12. 34.

Bo. shows *on* + *acc.*, *on* + *dat.*, and simple *dat.*, without difference of meaning; but *on* + *dat.* is preferred:

þu þe þam winterdagum selest scorte tida & þæs sumeres dahum langran, þu þe þa treowa þurh þone stearcan wind norðan & eastan on hærfest tid heora leofa bereafast, . . . *Bo.* 8. 6 (B.).

forðæm se þe his ær tide ne tiolað, þonne bið his on tid untilad. *Bo.* 106. 3.

. . . ealle þa þe on his tidum libbende wæron on eorðan. *Bo.* 58. 16 (B).

ne ðincð me næfre nan wuht swa soðlic swa me ðincað þine spell ðæm tidum þe ic þa gehere (Cott.; B. has *þam timum*). *Bo.* 204. 23.

Observe that the *datives* are *plural*, the *acc. singular*.

Bede shows all three constructions, and both *on* and *in*; but *on* is rare, *in* being the preposition ordinarily used:

ond heo him sægdon, in hwylce tiid heo of middangearde leorde (quando). *B.* 340. 30.

Ðæt gelomp in ða tid his biscophada (tempore episcopatus eius). *B.* 200. 28.

ðæt he to ðæm seolfan mynstre becwom in ða tide ðære miclan deaðlicnesse & wooles (tempore mortalitatis). *B.* 232. 19.

Ða ðæt land ða getawod wæs, & he on gerisne tid mid hwæte hit seow, ða ne com ðær nænig growes up ne wæstm (tempore congruo). *B.* 366. 24.

In ðisse stowe he simle on ða tid ðæs feowertiglican fæstennes ær Eastrum & eft ðæt feowertig ær Cristes gebyrdtide in micelre forhæfdnesse & in micelre witsumnesse gebeda & in teara gegote gewunelice wæs (tempus agere . . . solebat). *B.* 376. 9.

The two last are the only instances of *on tid* noted in MS. T.

In ðære tide hæfde Honarius biscophad (quo tempore). *B.* 146. 3.

Hæfde Osweo se cyning in ðæm ærestan tidum his riices efenhletan ðære cynelecan weorðnesse (primis regni sui temporibus). *B.* 194. 4.

Ðæt sylfe eac swylce Boisel his magister on his tide gewunelice dyde (suo tempore). *B.* 362. 22.—*on* + *dat.* is very rare in (T).

Ðære tide Dinoð wæs haten ðæs mynstres abbod (tempore illo). *B.* 100. 18.

se leofað usse tide (qui ad nostra . . . tempora permansit). *B.* 144. 20.

Ðissum tidum cwom Mellitus Lundenceastre biscop to Rome (his temporibus). *B.* 108. 7.

ðære tide is by far the most usual rendering of *quo*, *illo*, *isto*, *hoc*, *eo tempore*, and *ðissum tidum* of *his temporibus*, in *Bede*.

Chron. shows *on tid* rarely, *in ðas tid* only in MSS. (de), (late), *on tide*, *on tidum* only in (def) (late) and rarely there, *in tide*, *in tidum* and the *dat.* without prep. not at all.

Feld dænnede secgas hwate siððan sunne up on morgen tid . . . oð sio æðele gesceaft sah to settle. *Chron.* 202. 13. (abcd).

Her Norðhymbra fordrifon heora cyning Alchred of Eoforwic on Eastertid. *Chron.* 91. 33. (de).

& in ðas tid wæron ærendracan gesend . . . to Englalande. *Chron.* 97. 11 (de).

On ðam tidum aras Pelaies gedwyld. *Chron.* 17. 17. (e).

Her wæs Eadweard cyning ofslægen on æfentide æt Corfesgeate, on XV. Kl. Apl. *Chron.* 232. 2. (def).

The infrequency of *tid* in the *Chron.*—more definite dates being generally used—may account for the absence of *instr. dat.*, otherwise a preferred construction for dates in *Chron.*

Ælfric yields no examples of *on tid*. *On tide* alone is found. The word is less frequently used in *Ælfric* than *tima*, and means not "time"—in general—but "time of day," hour.

He ða befran on hwilcere tide he gewyrpte. *S. C.* 128. 11.

Þa andwyrde Petrus, Hit is underntid; hu mihte we on ðysre tide beon fordrencte? *S. C.* 314. 23.

Tid means "tense" in *Ælf. Gr.*

Summary:

The two most authoritative texts, *C. P.* and *O.*, each consistent in its use, *C. P.* of *acc.*, *O.* of *dat.*, after *on*, show that the uncertainty as to case is old. *Bede* shows as usual both constructions, but prefers *acc.* to *dat.* after the preposition, and *dat.* without prep. to either. The preposition is *in*, rarely *on*, in *Bede*. *Ælfric* follows his general tendency (see pp. 3–5) here, and uses only *dat.* after *on*.

Note. *ænige tide B.* 356. 12: Ðis spel we forðon setton in ure bec, þæt we men monede, ðæt hio gesege Dryhtnes weorc, hu egesfullic he is on geðeahtingum ofer monna bearn, ðy læs we ænige tide ussum licumlicum unalefednessum sion þeowiende (tempore aliquo), seems a case of *fem. instr.* in *-e*.

Tima.

Tima does not appear as a means of dating in *C. P.* or *B.* In *Bo.* it is found rarely, not often in *Chron.*, frequently in *Ælfric*, who here often retains the construction *on* + *acc.*

Bo. shows only *on* + *acc.*:

he ne meahte, ne nan mon, on pone timan þa spræce to nanum ende bringan. *Bo.* 246. 30.

hi nyston nænne oðerne god on pæne timan, buton hiora cyningas hi weorðedon for godas. *Bo.* 194. 15 (B.).

Chron. shows *on* + *acc.* only, except in late MSS., or in what Thorpe brackets as late insertions in (a):

(scl. he) ferede ðæs bisceopes lic to Bedanforda, forðan ðe he wæs ðær ða abbud on ðone timan. *Chron.* 224. 7 (bc).

& on ðam timan com Angelcynn to ðisum lande. *Chron.* 21. 3 (f). (abce have here *on heora dagum.*)

Ælfric shows *on* + *acc.*, *on* + *dat.*, and (rarely) *dat.* without prep.:

Ðyses godspelles anginn hrepode ures Hælendes prowunge, peah-hwæðere ne ðrowade he na on ðysne timan. *S. C.* 152. 27.

So: on ðone timan 244. 15, on hwilcne timan 82. 7, on ælcne timan 252. 14, on sumne timan *Gram.* 123. 17.

Se halga heap befran Crist, hwæðer he wolde on þam timan þisne middangeard geendian. *S. C.* 298. 10.

Nu eac on urum timan, gehwær þær halige men hi restað, æt heora deadum banum God wyrcð fela wundra. *S. C.* 292. 15. And so commonly *on* + *dat.*, 208. 1, 224. 29, etc., etc.

We lybbað mislice on twelf monðum; nu sceolon we ure gymeleaste on þysne timan geinnian, and lybban Gode, we ðe oðrum timan us sylfum leofodon. *S. C.* 180. 18.

Note. *O.* uses *tima* after *ymbe* (186. 33, 188. 7, 282. 34), but not after *on*.

Dæg.

C. P. shows regularly *on* + *dat.* (or *loc.*, *dæg*); *instr.* without prep. only in connection with *ælc*, and *on* + *acc.* (except for the unproved *dæg*) not at all:

se hine wile selfne bedælan ðære bledsunge & ðæs weolan on ðæm ytemestan dæge. *C. P.* 333. 4.

hu ða kyningas ðe ðone onwald hæfdon on ðam dagum Gode ond his ærendwrecum hersumedon. *C. P.* 3. 5.

swa swa ðæt leohfæt lieht on nieht urum eagum, ðætte ða gewritu on dæg liehten urum mode. *C. P.* 365. 16.

ðæt hi ælce dæg beoð on ðæm gefeohte ðisses andweardan lifes. *C. P.* 431. 2.

O. likewise shows no sure *acc.* of *dæg* after *on*, but frequent *dat.*, and in the singular the *instr.* without prep.—only the latter when *ælc* is used.

& (scl. hie) wendon ðæt hie on ðæm dæge sceoldon habban ðone mæstan sige. *O.* 190. 5. So: on ðæm ilcan dæge 92. 7.

he wæs eallra monna mildheortast on ðæm dagum. *O.* 242. 20—and so commonly, equivalent to *ðissum tidum* in *Bede.*

. . . ðy ilcan dæge ðe hiene mon to consule dyde. *O.* 245. 8.

& ælce dæg mon com unarimedlice oft to ðæm senatum & him sædon. . . . *O.* 88. 11.

Bo. shows one proved *acc.* after *on*, *on dagum* once, *gio dagum* once, and *ælce dæg* frequently:

Ac hio (i. e. sio sunne) ne bið ðeah þy near ðære sæ (i. e. at sunset) ðe hio bið on midne dæg. *Bo.* 214. 28 (B.).

. . . ðæm miclan flode ðe giu on Noes dagum wæs. *Bo.* 50. 6.

hwæt þu geherdest ðætte gio dagum gelomp, pæt . . . *Bo.* 66. 27.

nu he eow ælce dæg toweardes on et. *Bo.* 210. 28 (B). So 94. 1.

Ac him bið swa ðæm fuglum & ðæm diorum pe magon bet locian on niht ponne on dæg. *Bo.* 206. 4.

Bede shows no acc. after the prep. except in MS. (Ca.): on ðone forman Easterdæg 24. 25.

The Tanner MS. shows *in dæge*, *in dagum*; *on ðinum dagum* (in diebus tuis) once, 354. 31; but in the great majority of cases the *instr.* (or *dat.*) without prep.:

Ealle ðas wæron endebyrdlice in his dæge biscophada brucende (sub rege Wulfhere). *B.* 240. 17.

Swelce eac in ðæm ilcum dagum ne sceal him bewered beon ðæm geryne onfon (in eisdem diebus). *B.* 78. 30.

ða gelomp sume dæge, ðæt he . . . (die quadam). *B.* 262. 27.

ðæt hie ðæt dydon ðy dæge ðe his gemynddæg wære (die depositionis eius). *B.* 374. 27.

Ond eallum pam dagum buton Sunnandagum he afæste to æfenes, swa swa his ðeaw wæs (quibus diebus cunctis). *B.* 230. 30.

Chron. also shows *acc.* very rarely (a. 1, b. 1, c. 2, d. 2, e. 1), *dat.* frequently, after *on*; and *instr.* without prep. commonly, in all MSS., especially with pronominal adjectives:

Her Tanbryht wæs gehadod to ærcebisc., on ðone feowertegan dæg ofer midne winter. *Chron.* 88. 18. (abcd).

. . . forðferde . . . on Cildamæsse dæge. 220. 10. (a).

. . . on his dagum . . . 96. 13. (abcdef).

. . . ðæt hit him gearo wære, swa hwelce dæge swa hie hit habban wolden. 142. 33. (abcde.)

& hi mon eac mid oðrum floccum sohte, mæstra daga ælce. 164. 29. (abcd.)

Ælfric shows *on* + *acc.* not often (proved *acc.* noted 3 times; *on . . . dæg*, in compounds, occurs but is indeterminate), regularly *on* + *dat.* For *inst.* (*dat.*) without preposition, see note.

On ðone oðerne dæg com Paulus into ðære byrig. *S. C.* 374. 27.

And Crist aras of deaðe on pone easterlican sunnan-dæg. *S. C.* 216. 33.

meridie on midne dæg. *Gram.* 236. 15.

"Nu on sunnan-dæg, mines æristes dæge, þu cymst to me." *S. C.* 74. 17, seems to show that *dæg* in compounds after *on*—*Ælfric* does not show *-dæge* in compounds—is felt not to be *acc.*

interdiu on dæg. *Gram.* 237. 4.

nudiustertius on ærron dæg. *Gram.* 224. 2.

On ðam oðrum dæge eode se apostol be ðære stræt, þa ofseah he . . . *S. C.* 60. 21.

on ðysum dægðerlicum dæge *S. C.* 28. 26, on pam priddan dæge 28. 4.

þa ealdan Romani, on hæðenum dagum, ongunnon pæs geares ymbryne on ðysum dæge. *S. C.* 98. 19.

Note.—In: "Ic eom mid eow *eallum dagum*, oð þisre worulde geendunge." *S. C.* 310. 19, and the same quotation, 600. 17, the *dat.* without prep. may be a mark of earlier biblical style; it is the only instance of *dæg* in this construction in vol. I. of Ælfric's Homilies.

Neaht, Niht.

A proved *acc.* of this word after the prep. is very rare. Only two examples have been found, both in *Bede*, one after *on* and one after *in*: Ða ongan heo semninga on midde neaht cleopian (circa mediam noctem). *B.* 286. 12; & in forewearde neaht forðferde (primo tempore noctis). *B.* 422. 28.

Dat. without prep. is also extremely rare except in *Bede*, where it is of frequent occurrence, in accordance with *Bede's* general tendency; elsewhere *niht, neaht* appears regularly in the *dat.* after the prep.

hwæðer hit wære ðe dæg ðe niht. *C. P.* 427. 31.

Ac ðære ilcan niht ðe mon on dæg hæfde ða burg mid stacum gemearcod, . . . wulfas atugan ða stacas up. *O.* 226. 17.

So: ðære ilcan niht. *O.* 236. 12.

Ðeah ðæm feohgitsere cume swa fela welena, swa para sondcorna beoð be þisum sæclifum, oððe para steorrena ðe ðeostrum nihtum scinað . . . *Bo.* 22. 28 (B).

& ðære ilcan nihte wes Eadwine dohter acenned, seo wæs gehaten Eanfled (from *Bede*, 122. 26. *ðære ilcan neahte*). *Chron.* 43. 17. (e).

These are the only instances of *dat.* without prep. observed outside of *Bede.*

. . . ðætte ðære seolfan neohte ða brohton ban ut awunedon (ipsa nocte). *B.* 182. 23.

So: ðære neahte (nocte illa). *B.* 184.14, 342. 26, etc.

Hwæt we don scylen on ðisse niht, ðæt is ðis andweard lif. *C. P.* 365. 14.

. . . ðæm kokkum ðe on ðistrum niehtum crawað. *C. P.* 459. 31.

ðrie wulfas on anre niht brohton anes deades monnes lichoman binnan ða burg. *O.* 160. 20.

þa wæs in ðære seolfan nihte, pætte se ælmihtiga Dryhten hire forðfore in oðrum mynstre . . . mid sweotolre gesyhðe wæs geeaðmeded to onwreone (qua . . . nocte). *B.* 338. 31. So, with *in*: (ipsa nocte) 114. 9, 174. 11.

Weox seo adl sticcemælum & sona on ðære ilcan niht hefigre gefremed wæs (nocte superveniente). *B.* 378. 26. So: (eadem nocte) 410. 10.

ða geseah he semninga on middre niht sumne mon . . . (intempestæ noctis silentio). *B.* 128. 15.

ðy læs he on niht onweg fluge and bestæle (noctu). *B.* 326. 21.

Bede uses both *on* and *in*, except in the phrase *on niht* without adj. or other modifier, which does not show *in*.

Chron. has *on ðære nihte* once, 240. 2. (cdef), and *on niht* often:

se here hiene on niht up bestæl, & oferhergeade alle Cent eastewearde. *Chron.* 130. 17. (abcde).

Ælfric has *on niht* and *on . . . nihte*:

Ac se stranga Samson aras on midre nihte and gelæhte ða burgh-geatu. *S. C.* 226. 17; on ðære nihte 504. 21, on middere nihte 246. 33.

ða on niht com him to Godes engel. *S. C.* 230. 21.

Very rarely there appears a form that looks like the *acc.*, without preposition:

Ða wæs he sume niht on anum nicealtan huse. *O.* 286. 29.

þa eode he sume neahte on ise unwærlice, þa gefeoll he semninga on his earm ufan, & ðone swiðe geðræste & gebræc (noctu). *B.* 156. 17.

ond æghwelce niht ofer his byrgenne heofonlic leoht wæs æteawed (omni nocte). *B.* 90. 30.

but is rather to be explained as *fem. instr.* (see p. 36, note), as dating by simple *acc.* is otherwise unknown in the texts read.

Morgen, Æfen.

MS. (f) of the *Chron.* affords one, *S. C.* two and *Ælf. Gr.* one proved *acc.* of *morgen* after *on*: on ærne morgen *Chron.* 61. 9. (f), on ærne merigen *S. C.* 286. 33, 458. 20, *Ælf. Gram.* 234. 19.

MSS. (b) and (c) prove the *acc.* for *æfen* twice after *on*, and MS. (a) gives one instance of *acc.* after *in*: . . . wæs gefullod on ðone halgan æfen Pentecosten *Chron.* 42. 8. (bc), (where (a) has *in ðone halgan æfen*); Her com Æðelflæd Myrcna hlæfdige, on ðone halgan æfen Inventione Sce. Crucis, to Scergeate. *Chron.* 186. 7. (bc).

But *morgen* and *æfen* have commonly no determining word. No instances of accompanying adj. in the *dat.* appear, and no instances of the construction in the *instr.* without prep. The *forms* (*ær*)*morgen*, *morgenne*, *morne*, *marne*, (*ær*)*mergen*, *merigen* are found after the prep. *Bede* has regularly *æfenne* (*dat.*) and *Ælfric æfen* (probably *locative*).

Bede uses *on*, not *in* before these words: in ærmorgen (mane primo) 402. 10 is the only exception noted.

Seasons of the year: *sumor, winter, lencten, hærfest.*

Only *Boethius* and the *Chron.* show these words in the *acc.*

after *on*, and then almost always with some word (*midne, foreweardne*) showing what part of the season is meant.

Ne miht ðu win wringan on midne winter, ðeah ðe wel lyste wearmes mustes (*Fox*, presumably from Junius' reading of Cott.; Bodl. has here *on medde winter* ;—comp. noun in the *acc.*?) *Bo.* 10. 31.

on lencten hit grewð, & on hærfest hit fealwað. *Bo.* 74. 22 (B).

on lengten. *Bo.* 234. 18 (B), 8. 7 (B).

Her hiene bestæl se here on midne winter ofer tuelftan niht to Cippanhamme. *Chron.* 146. 19. (abcde).

on forewerdne winter. 172. 18. (bc).

. . . & ða burh ðær getimbrede, on foreweardne sumor. 186. 28. (bc).

on foreweardne sumor. 186. 31. (bc).

on ufeweardne hærfest. 186. 31. (bc).

on hærfest. 190. 18. (abcd), 194. 34. (a), 227. 25. (d).

Otherwise *on* + *dat.*, or *instr.* without prep.:

For ciele nele se slawa erian on wintra, ac he wile biddan on sumera. *C. P.* 285. 6.

on frowum stowum styccemælum wiciað Finnas, on huntoðe on wintra, & on sumera on fiscaðe be ðære sæ. *O.* 17. 5.

on sumera hit bið wearm & on wintra ceald. *Bo.* 74. 23 (B).

& ðonne on wintra eft ham hwurfon (hieme succedente). *B.* 274. 3.

ðæs on sumera *Chron.* 186. 16. (abcd), 172. 26. (abcd), 174. 14. (abcd); on hærfeste *Chron.* 146. 13. (abcde), ðæs on hærfeste, 172. 13. (abcd); on længtene *Chron.* 105. 24. (de).

þa ealdan Romani . . . ongunnon þæs geares ymbryne on ðysum dæge; and ða Ebreiscan leoda on lenctenlicre emnihte; ða Greciscan on sumerlicum sunstede; and ða Egyptiscan ðeoda ongunnon heora geares getel on hærfeste. *S. C.* 98. 20.

Ac he þa se ilca Peada þy nehstan lenctenne swiðe manfullice acweald wæs (proximo vere). *B.* 240. 3.

& ðy wintra Eadmund . . . him wiðfeaht. *Chron.* 134. 19. (abcd).

ðy ilcan sumere *Chron.* 152. 28. (abcde), ðy ilcan sumera 178. 4. (abcd), ðy sumera 144. 12. (acde) (where b. has *ðæs on sumera*).

Bede shows only *on*, never *in*, before these words.

Gear.

Gear is found in the *acc.* after *on* only once in the texts read, *Chron.* 192. 5. (bcd): Her heo begeat on hire geweald . . . on foreweardne gear . . . ða burh æt Legraceastre. Note that here again the *part* of the year is indicated.

Elsewhere *gear* is construed in the *dat.* after *on*, in the *instr.* after *on*, and (most often) in the *instr.* without preposition:

& ðæs on ðæm æfterran geare he gefor *O.* 268. 23. So *on* + *dat.*: *O.* 60. 17, 102. 26, 180. 24, etc., *B.* 20. 1 (Ca.), *S. C.* 60. 3. Her on ðys geare, ymb

Martines mæssan . . . *Chron.* 186. 12 (abcd). So *on*+*instr.*: *Chron.* 164. 11 (abc), 170.39 (a), 182. 17 (a), 186. 11 (abc), 188. 2 (a), 192. 21 (a), 192. 29 (a), 234. 6 (c), 234. 17 (c), 234. 27 (c), 240. 16 (c), 174. 14 (abcd)—found only in the *Chron.*

Ðy geare Fiaminius se consul forseah ða sægene ðe ða hlyttan him sædon. *O.* 184. 26.

brengð eorðe ælcne westm & ælc tudor ælce geare. *Bo.* 234. 14 (B).

Þa wæs ymb syx hund wintra & feower & hundeahtatig æfter pære Drihtenlecan menniscnesse, þy geare, þætte Ecgfriþ Norðanhymbra cyning sende weorod & fyrd in Hibernia. *B.* 356. 18.

& ðy ilcan geare hie fuhton wiþ Brettas. *Chron.* 26. 20 (abce). So commonly *instr.* without prep. in *O.*, *B.* and *Chron.*

Siþ.

Siþ, besides the meaning "journey," has a secondary meaning "time," measuring recurrence. In this latter sense it is commonly construed in the *instr.* without prep., but occasionally in the *acc.* after *on.*

Ða wilnedon Cartaine oðre siðe friðes to Romanum. *O.* 180. 11.

ða hie sume siðe druncne æt heora symble sæton. *O.* 130. 25.

. . . & seldon, buton maran symbelnessum & tidum oðþe maran nydðearfe, ma ðonne æne siðe on dæge þæt heo wolde mete þycgan (semel). *B.* 318. 22.

Ne com se here oftor eall ute of ðæm setum ðonne tuwwa, oðre siðe ða hie ærest to lande comon . . . oðre siðe ða hie of ðæm setum faran woldon. *Chron.* 166. 1 (abcd).

"Ge synd mine bearn, ða ðe ic nu oðre siðe geeacnige, oðþæt Crist beo on eow geedniwod." *S. C.* 492. 12.

The following are the only instances of *siþ* in the *acc.* after *on* in the texts read:

. . . & geðohte his misdæda, . . . hwæt he hæfde Godes ðeowum on oftsiðas to laðe gedon. *O.* 290. 29.

se (i. e. Neron) bet æt sumum cyrre forbærnan ealle Rome burh on ænne siþ æfter pære bisene þe gio Trogia burg barn. *Bo.* 58. 3 (B).

. . . & ðær wurdon gescipode, swa ðæt hie asettan hi on anne siþ ofer mid horsum mid ealle. *Chron.* 162. 20 (abcdef).

Ðy ilcan ġeare wæs gesewen blodig wolcen on oftsiðas. *Chron.* 234. 12 (c).

Sæl.

Sæl, in a sense similar to that of *siþ* just considered, appears occasionally in the *acc.* after *on*:

forðon ðe heora wise on nænne sæl wel ne gefor, naðer ne innan . . . ne utane. *O.* 164. 13.

quandoque on sumne sæl. *Ælf. Gr.* 232. 5.

aliquotiens on sumne sæl. *Ælf. Gr.* 286. 15.

Dægred appears at least once in the *acc.* after *on*: he micle hludor singð on uhtan ðonne on dægred. *C. P.* 461. 2.

On last = finally, *on symbel* = continuously, *on (ealra) worulda woruld* = for ever and ever, are fixed phrases with the value of simple adverbs:

& nu on last þu sædes þæt yfel nære nauht. *Bo.* 164. 30.

forðon hie on symbel wið Romanum sibbe heoldon. *O.* 186. 3.

forðan ðe ure behat, þe us God behet, ðurhwunað â on worulda butan ende. *S. C.* 204. 25.

Lif.

Lif appears in the *dat.* and frequently in the *instr.*, after *on*, but not in the *acc.*:

& ða lean bið on ðæm ecean life ðæs ðe we to gode doð. *C. P.* 387. 19.

hu he nyttosð meahte beon his nihstum on ðys eorðlican life. *C. P.* 49. 14. So: on ðys andweardan life. *C. P.* 161. 22.

ic wat ðæt nan swa god (man) ne leofað swa he is on ðeosan life. *O.* 242. 23.

. . . ge on þis andweardan life ge on þæm toweardan. *Bo.* 212. 24 (B. and Junius).

on þis andweardan life. *Bo.* 34. 15, 188. 13.

ðæt he on ðyssum life hundteontigfealdlice mede onfenge, & on ðære toweardan wearolde ecce lif. *B.* 450. 5 (O).

Other words are construed in the *dat.* after *on*, *in*, or in the *instr.* without prep., to denote "time when."

& on ðære hwile ðe he ðær winnende wæs, frefelice hiene gesohte Minoth(e)o. *O.* 130. 9.

ðæt ge fæstun & weopun on ðæm fiftan & on ðæm siofoðan monðe. *C. P.* 315. 25.

ne wæron cyrican getimbrode ne fulwihtstowe in ðæm fruman ðære acendan cirican (in exordio). *B.* 140. 20.

ðy eahteðan indictione (indictione viii—in the date of the Proceedings of the Hatfield Synod). *B.* 310. 17.

Note. "Time when" rendered by the *genitive*.

Dæges, nihtes, "by night," "by day," are found in all texts. The *Chronicle* shows an extension of this construction to the words *gear, hærfest, sumor, winter*, as a variant means of dating:

ðæs geares wurdon viiii. folcgefeoht gefohten. *Chron.* 140. 27. (abcde); & ðæs geares . . . 140. 36. (abcde).

Ða oðres geares forðferdon twa abbodessan 236. 7. (c).

Ða ðæs for hraðe, ðæs ilcan sumeres, for Eadweard . . . to Passanhamme. 195. 6. (a).

Ða æfter ðam, ðæs ilcan sumeres, gegadorode micel folc hit on Eadweardes anwalde. 194. 28. (a).

ðæs ilcan wintra (ade., wintres bc). 146. 31.

This construction is by no means so common as that with the *instr.*, and seems to have no distinct value.

II. "Time within which."

The period of time within the limits of which something is done is rendered by *in, on* + *dat.*

se færlica deaþ he on lytelre hwile bereafode þæs þe hi on langre hwile mid unryhte strindon. *C. P.* 333. 16.

& hu (he) gegaderode on þan ærran syfan gearan mid hys wisdome, þæt he þa æfteran syfan gear eall þæt folc gescylde wiþ þone miclan hungor. *O.* 34. 11.

Wulfstan sæde þæt he gefore of Hæðum, þæt he wære on Truso on syfan dagum & nihtum. *O.* 19. 33.

. . . pæt eall se dæl se þe þæs treowes on twelf monðum gewexð pæt he onginð of þæm wyrtruman. *Bo.* 148. 35.

þæt he symle in þæm feowertiglecan fæstenne ær Eastrum æne siðe in dæge gereorde (semel in die). *B.* 244. 23.

& he þa in medmicelre tiide micel folc Drihtne begeat (pauco sub tempore). *B.* 222. 30.

& seldon . . . ma þonne æne siðe on dæge pæt heo wolde mete pycgan (semel per diem). *B.* 318. 22.

. . . licade us eallum gemænelice, pætte in Agustus Kalende æne siða on gere seonoð gesomnode in stowe, seo is genemned Clofeshoh (semel in anno). *B.* 278. 26.

Min þrowung geendaþ on anum dæge, oþþe on twam, oþþe be þam mæstan on prim; soðlice þin cwylming ne mæg binnon þusend geara to ende gecuman. *S. C.* 594. 24.

And Crist aras of deaðe on pone easterlican sunnan-dæg, pe nu biþ on seofon nihtum. *S. C.* 216. 33.

Ælfric uses this construction occasionally where we should expect the *acc.* of duration:

& (scl. heo) wæs on eallum pam fyrste wunigende binnan pam Godes temple. *S. C.* 146. 26.

So: on þære hwile. *S. C.* 216. 28.

III. Time "how long."

Cf. Wülfing I. §93. Wülfing is misleading in I. §119. b. He says: "Der Akk. antwortet auf die Frage 'wann,'" and gives examples that belong under §119. a. "wie lange."

Duration of a state or activity is expressed by the *acc.* without preposition:

Her wæs seo sunne aðeostred ane tid dæges. *Chron.* 150. 6. (abcd).

Þa wæs sume hwile Godes ege on mancynne æfter pam flode. *S. C.* 22. 17.

The following looks an *acc.* of "time within which": & sum his fultum worhte þa burg þa hwile æt Heorotforda on suð healfe

Lygean. *Chron.* 186. 24. (abcd); but if *worhte* here was felt to have the value of mod. "worked at" rather than "built," the construction is quite regular.

Bede shows one indisputable instance of *dat.* of duration of time: he wæs micelre tide in Ibernia wuniende 168. 28.

SUMMARY:

in, on + *acc.*, *in, on* + *dat.* or *instr.*, *instr.*, *loc.* or *dat.* without prep., and *gen.*, in time-phrases.

1. Prep. + *acc.*

a. is found only with the singular of the noun (with the exception of *oftsiðas*, and perhaps *tide* in *Bede*—in ða tide (tempore) *B.* 232. 19, in gelimplice tide (hora competenti) *B.* 342. 27—the latter probably *instr. fem.*, the former possibly *acc. sing.*).

b. is preferred for denoting the *part* of the period intended, see p. 41.

2. Prep. + *dat.* or *instr.*

a. has no apparent difference in meaning from prep. + *acc.*

b. *dat.* is preferred to *instr.*, as the latter is felt to be sufficient without prep. (but *life* is regularly *instr.* after *on*).

c. prep. + *dat.* is used distinctively for "time within which."

3. *Instr.* and *dat.* without prep.

a. is of variable frequency in different texts, most common in *Bede* and the *Chron.*; *instr.* as proved by pronominal or adjective forms is not found in the portions of *Ælfric* read.

b. agrees for the most part with the Latin in *Bede*, but cannot be shown to be derived therefrom.

4. *Genitive:* rare except for *dæges* and *nihtes*, and seems to have no distinct value except in these words.

5. *In* and *on.*

Bede uses both, preferring *in* before *tid* and showing only *on* before *morgen, æfen.* *Chron.* (a) shows *in* occasionally before *tid.*

For *to, æt, for* in time-phrases see under those prepositions.

IN VERSUS ON.

See Miller's *Bede*, Introd. pp. xxxiii ff.*

The prep. *in* is so rare in *C. P.*, *Bo.* and *Ælfric* that it may be considered accidental. I find it five times in *C. P.*: in Hierusalem, 385. 22, in Ageas bocum 343. 18, in Essaies bocum 329. 22,

* Where figures will be found for other texts as well.

in ðæs monnes mode 155. 22, in ðe 445. 21; twice in *Bo.*: in anwald 2. 4 (B), in boccræftum 2. 13.; once in *Ælf.*: in ealra worulda woruld *S. C.* 618. 35.

In *O.* it is more frequent; *in* + *acc.* ten times, *in* + *dat.* twenty-four times, all of geographical position except 14. 24 Albani hi sint genemde in Latina (scl. *lingua*? probably, as *Latina* is not Ags.).

MSS. (d.) (e.) and (f.) of the *Chron.* show *in* a number of times, but as they are generally acknowledged to be late and to represent no dialect in purity, they are not here considered. MS. (a) (Parker MS.), on the other hand, having long been considered the best representative of the original W. S. Chronicle, is of more interest. It shows *in* + *acc.* seven times where (b) and (c) (and sometimes other MSS.) show *on*: 24. 27, 26. 11, 12, 32. 20, 36. 17, 42. 8, 68. 20; and *in* + *dat.* fifteen times where (b) and (c) have *on*: 8. 22, 12. 2, 17, 22. 4, 26. 29, 28. 37, 32. 38, 34. 8, 46. 3, 7, 54. 19, 68. 19, 128. 5, 148. 27, 166. 24. This occurrence is restricted to no particular idiom; *in* + *acc.* of place 5 times, of resultant parts once, of time once; *in* + *dat.* of that which contains once, of geographical place 11 times, partitive (in ðæm here weorðuste) once, of time twice. This is of course a very small number in proportion to the number of times *on* occurs, yet shows that in this particular (b) and (c) are nearer the W. S. norm than (a), and contributes slightly to the confirmation of Mr. Howorth's theory, put forth in the *Athenæum* for Sept. 20, 1879, that the Parker MS. is Mercian, not W. S. (b) and (c) show *in* twice, both in Latin phrases: in Epheso 12. 24, in Gallia 16. 15.

In predominates in *Bede*, i. e. in the Tanner MS. and MS. C., which Miller prints as far as they go, vacancies being supplied from other MSS. which use regularly *on*. But there are certain categories in which MS. T. uses *on* to the exclusion of *in*, or in which *on* is preferred to *in*. These are:

in, on + *acc.* I. 1. a. on hand gan, sellan &c.
" " I. 2. surface on which.
" " I. 2. a. hostile motion.
" " II. 1. on hond, on healfe.
" " II. 4. on wisan, on riht.
in, on + *dat.* I. 1. on honda.
" " I. 2, surface on which.
" " I. 4. after verbs of depriving.
" " I. 9. measure of distance.

in, *on* in time-phrases: on morgen, æfen.

So that the use of *in* and *on* in *Bede* is in general that of the present day—*in* of that which contains, *on* of that "on," "upon" which. A tendency to the use of *on* in short fixed phrases is observable. *Bede* also agrees with the *Vespasian Ps.* in using *on* where the Latin has not *in*.

The relation of the Ags. to the Latin of *Bede* will doubtless be thoroughly treated in Prof. Miller's forthcoming second volume. The Latin correspondences given here are sufficient to show that the Latin idiom does not, as a rule, override the English in the matter of cases, slavish as the translation is in many respects.

Compounds.

The adverbs *in*(*n*), *up*(*p*), directive; *inne*, *uppe*, *innan*, *uppan*, locative, combine in varying degrees of closeness with *on* (not with *in*) to form new prepositions; and *innan*, *uppan* are occasionally prepositions themselves, i. e. take cases.

There seems to be some confusion between *in* . . . *on* and *innan*, *upp* . . . *on* and *uppan*. The separated forms should, and for the most part do, retain the values of adverb and preposition distinct; but sometimes *in on*, *up on* are interchanged with *innan*, *uppan*.

These compounds are subject to the same rules for the following case as the simple preposition, except when there is confusion of the compound with the adverb in *-an* in prepositional use.

innan, adverb:

ne puhte he him innon swa fæger swa he utan pohte, *Bo.* 116. 24 (B.)

innan, preposition:

& ðæt sar innan ðære wambe, ðæt tacnað ða sorge ðæs modes. *C. P.* 259. 16.

innan for *in on*:

pu eart nu fulneah cumen in on (C., innon B.) ða ceastre pære soðan gesælðe. *Bo.* 158. 9. So (B.) has *innon* + *acc.* for *in on* + *acc.* of (C.), *Bo.* 140. 18, 148. 31.

. . . for se here of Wirhealan innan Norðwealas. *Chron.* 170. 40. (bcd.) (*in on* (a)).

So *innan* + *acc.*: *Chron.* 174. 8. (acd.; *on* + *dat.* b.), 134. 4. (abcd.; *in on* e.), 166. 6. (bcd.; (*in on* a.), 134. 16. (a.; *on* (bc.).

on innan:

ic wat pæt ge wenað pæt ge nan gecundelic god ne gesælpa on innan eow selfum næbben. *Bo.* 44. 16.

uppan, adverb:

Holh wæs beboden ðæt sceolde beon on ðæm weobude uppan. *C. P.* 219. 4.

uppan, preposition:

"And ic timbrige mine cyrcan uppon ðisum stane." *S. C.* 368. 17.

cf.: suelce ic hine bære uppe on minum hrycge. *C. P.* 153. 12.

uppan for *up on*:

Þa for-arn he ðam Hælende, and stah uppon an treow, þæt he hine geseon mihte. *S. C.* 580. 31.

Ælfric makes no distinction between *uppan* and *up on*:

up on + acc. 2, + dat. 4; upon + acc. 1; upp on + acc. 4; uppon + acc. 2, + dat. 6; uppan + acc. 2, + dat. 3, in Thorpe's print of Ælfric's Hom. vol. I.

on uppan:

He sarette ðætte ða synfullan sceoldon bytlan on uppan his hrycge. *C. P.* 153. 10.

TO.

To has the idea of direction as its basic notion, and this sense is apparent in all its uses. In expressing physical relations it approaches the value of *in*, *on* + *acc.*; while in its use to express purpose it approaches the meaning of *for*. The difference in value, however, between *to* and *in*, *on*, with verbs of motion is almost always perceptible. The sense of location is never absent in *in*, *on* (faintest, perhaps, with verbs of hostile motion), while the idea of location in *to* is rare, and then only apparent, being due to a process of mental ellipsis.

To takes the *dat.* and *instr.* cases, and in a few phrases the *gen.*

Note. The *acc.* after *to*: to mec sprǽcende (ad me). *B.* 402. 13, to hie eode (ad eam). *B.* 382. 29—is quite abnormal, and doubtless un-English. Cf. & þær æfter to *omnes sanctos* Bliðmod bidde. Gr.–Wlkr. II. 278. (8. 22.) Other instances of too close dependence on the Latin will be noted further on.

The dat. of ind. obj. is a construction in full vigor in Ags. With the decay of inflection the construction has fallen into disuse, and is generally replaced by *to* in mod. Engl. But in Ags. *to* seldom has this value. Certain verbs show the beginning of the change; *cweðan*, for instance, takes *to* + *dat.* of person spoken to, where Gothic uses ind. object: *ik qiþa izwis Matt.* V. 28. etc.; but *secgan* uses only ind. obj. It is assumed that the relation of

ind. obj. is rendered by the simple *dat.* except in the categories here given for *to*. Many verbs (e. g. *bringan*) regularly construed with the ind. obj. admit also *to* + *dat.* as an alternative, for distinction or emphasis.

I. After verbs of motion, that toward which, that which is the object of the motion, is put in the *dat.* after *to*.

The preposition is often separated from its case and put with the verb, either immediately before or after it; which is in character with the purely directive nature of *to* in this use, merely complementary to and emphasizing the case value.

1. Person to whom (but not with verbs of "hostile motion," cf. *in, on* + *acc.* I. 2. a).

Intransitive verbs, of coming and going, show both ind. obj. and *to* + *dat.*, but prefer *to*; transitive verbs, such as *bringan, sendan*, prefer ind. obj.; verbs less purely of motion—*giefan, sellan*—hardly admit *to*.

. . . ðæt we hine læden to sumum ricum menn. *C. P.* 63. 2.

ða hit (i. e. Pompey's head) mon to him brohte (ad se). *O.* 242. 18.

ðonne seo leo bringð his hongregum hwelpum hwæt to etanne. *O.* 142. 24.

swa bið eac pæs wisan med þe mære þe him wraðre wyrd & reðre to becymð. *Bo.* 238. 13.

oððe hwæðer him cume þe reðu wyrd þe liðu. *Bo.* 238. 9.

ðæt he scolde of middangearde to Drihtne feran (ad dominum). *B.* 262. 26.

(scl. he) eode to ðæm biscope & to ðam papan (ad pontificem). *B.* 96. 33.

& ðæs ymb iii. wiecan com se cyning to him. *Chron.* 148. 25. (a).

oð him mara fultum to com. *Chron.* 194. 16. (a).

Nu wundrað gehwa hu se deofol dorste genealæcan to ðam Hælende. *S. C.* 166. 32.

þaða he gesæt, þa genealæhton his leorning-cnihtas him to. *S. C.* 548. 13.

to appears occasionally in *O.* with verbs expressing hostile motion: Raðe æfter ðæm com Darius mid firde to Alexandre (i. e. against him, with hostile intent, as proved by the context) *O.* 124. 33.; but the hostility is not expressed by *to*, any more than it would be by *towards* in mod. Engl., whereas the use of *on shows* that the motion is one of attack.

2. Place to, toward which.

To is used regularly before names of towns, and other places and objects considered as points to be reached; countries entered, on the other hand, are construed in the *acc.* after *on, in*. Names of peoples in the plural may present either the idea of country or

of persons, and so appear in both constructions. *To* + *dat.* of region entered is exceptional.

he ðonne sceal fleon to anra ðara ðreora burga ðe to friðstowe gesette sint. *C. P.* 167. 2.

Ðu slawa, ga ðe to æmetthylle. *C. P.* 191. 25.

cyðað minum broðrum ðæt hie cumen to Galileum. *C. P.* 43. 20.

& (he) hiene het siððan to Rome bringan. *O.* 224. 15.

Ac gif ðu æfre cymest on pone weg & to pære stowe þe þu nu geot forgiten hæfst, ponne wilt þu cweðan . . . *Bo.* 174. 21.

Mid ðy we ða upp cuomon to lande (evadentes ad terram). *B.* 386. 15.

Oðþo in þam lacum geleafsumra, þe heo to wigbedum & to Godes cirican bringað, hu monige dælas para beon scyle (quæ fidelium oblationibus accedunt altario). *B.* 64. 7.

Ða com ðæm Deniscum scipum ðeh ær flod to, ær ða cristnan mehton hira ut ascufan. *Chron.* 176. 37. (abcd).

se gerefa . . . hie wolde drifan to ðæs cyninges tune. *Chron.* 96. 16. (abcde).

þa cwæð se apostol, Gað to smiððan, and fandiað þisés goldes and ðissera gymstana. *S. C.* 64. 6.

þaða se Hælend to ðære burhscire genealæhte. *S. C.* 366. 5.

Ða gelamp hit pæt hi genealæhton anre byrig þe is gehaten Hiericho. *S. C.* 152. 10.

Dat. without prep. is rare here—perhaps only used where there is a sense of "advantage or disadvantage": . . . ðætte ealre worulde swelce sibbe bringan mehte. *O.* 106. 34. But *genealæcan* in *Ælfric*, as the examples above show, takes *dat.* with and without *to* indifferently.

Instr. after *to* here is rare: gif her ðegna hwelc ðyrelne kylle brohte to ðys burnan. *C. P.* 469. 10.

3. Verbs of speaking, writing, looking and the like take *to* + *dat.* of person spoken, written to, of person or thing looked towards.

a). Verbs of speaking regularly take *to*: so *sprecan*, *cweðan*, *cleopian*. But *secgan* as regularly takes *dat.* without *to*.

Ða cleopedon his ðegnas him to. *C. P.* 197. 17.

Ond eac Dryhten cuæð to Noe & to his bearnum. *C. P.* 109. 5.

ic ne sprece nu no to dysegum monnum, ac sprece to ðæm ðe wel wilniað wisdom ongitan. *Bo.* 198. 20.

ðæt we him ðonne secgen ðæt hie hæbben wierst gedon. *C. P.* 209. 16.

Fela he me sæde ymbe Suðseaxe. *B.* 4. 13.

Secgan to is found only once in the texts read, and that in very late work in the *Chronicle*: . . . & eac to ðan ðe mid him weran . . . sæde, . . . 136. 24 (f¹).

Nouns occasionally take this construction:

forðæm he bið Godes boda to ðam folce. *C. P.* 91. 18.

The verbs *mænan*, *wregan*, take *to* + *dat.* of person to whom complaint is made:

ða he (i. e. Moyses) gehierde ðæt ðæt folc mænde to him (&, Cott.) Arone ymb hiera earfeðo, ða cuæð he. . . . *C. P.* 201. 4.

Nu secgað wyrdwriteras pæt Herodes betwuce ðisum wearð gewreged to pam Romaniscan casere pe ealne middangeard on pam timan geweold. *S. C.* 80. 6.

b). The person written to, to whom a message is addressed, is put in the *dat.* after *to*:

ða heht se foresprecena papa ærendgewrit writan to Æðelrede & to Ealdfriðe Ongelcyningum. *B.* 460. 3.

Ða æt nextan he dihte pisne pistol to pære halgan wydewan Paulum. *S. C.* 436. 19.

The verb *sendan* shows a distinction between *ind. obj.* and *to* + *dat.* In the simple sense of "send," with object expressed, *sendan* is followed by *ind. obj.* of personal pronouns, and sometimes of nouns; while in the sense of "send (to some one for something)" it is always followed by *to*. In the latter case the object is commonly not expressed.

& he him sende Arrianisce biscepas to lareowum. *O.* 240. 28.

Cartaginenses sendon fultum Tarentinum. *O.* 162. 8.

Her sende Gregorius papa Agustino (a.; Augustine bcef.) ærcebiscope pallium in Bretene. *Chron.* 36. 16 (abcef).

Ða sendon hie to Philippuse & bædon ðæt . . . *O.* 114. 17.

To ðam Lucius Brytene kyning sende stafas, & bæd ðæt he wære cristen gedon. *Chron.* 14. 9 (abcde).

Nouns of place are construed only after *to* (except the *locative ham*). The person or thing sent for is construed in the *dat.* after *æfter*: & Mammea his sio gode modor sende æfter Origenise ðæm gelæredestan mæssepreoste. *O.* 270. 26.

Bede sacrifices this rule to a minute exactness in following the Latin. The ind. obj. after *sendan*, noted 14 times, never translates *ad*; *to* + *dat.* of person, noted 11 times, translates in almost every instance *ad*, never a *dat.* of *ind. obj.*, in the Latin.

c). *locian*, *beseon* (cf. *in on* + *acc.* I. 2. e.), take *to* + *dat.* of that toward which one looks:

& suaðeah for ðære gewilnunge hiera giefernesse hie simle locigeað to ðære eorðan. *C. P.* 155. 20.

ða beseah he he to fultome ðære godcundan ærfæstnisse. *B.* 234. 27.

oðre hwile he smeaþ on his mode ymb ðis eorðlice, oðre hwile ymb ðæt godcundlice, swilce he locie mid oðre eagan to heofonum, mid oðre to eorðan. *Bo.* 222. 6.

Þa beseah Petrus to þam fleondan dry, þus cweðende: "Ic halsige eow awirigede gastas, on Cristes naman, þæt ge forlæton ðone dry ðe ge betwux eow feriaþ." *S. C.* 380. 21.

The distinction between *on* and *to* after these verbs is delicate but real. *Locian, beseon* with *on* mean to look *upon*, with *to* to look *toward*, to turn the eyes upon an object (from another object).

4. There is the same extension of *to* + *dat.* after verbs of motion to non-physical relations as has already been noted for *in, on* + *acc.* So we find *to* + *dat.* of state, quality, condition to be attained, of the occasion (as a marriage, a feast) to be attended.

It is in this category that *to* is most nearly synonymous with *in, on*. Yet there is scarcely an instance where the two prepositions have the same value; the idea of "direction toward" being expressed by the one, of "resulting in" by the other.

ða he hine ascead of ðam woruldrice & hine gehwyrfde to ungesceadwisum neatum. *C. P.* 39. 22.

ðætte ða godan lareowas . . . ða niwan & ða ungeleaffullan mod mid hira lare gelæde to ryhtum geleafan. *C. P.* 171. 14.

ðæt hie under ðære sibbe to ðære mæstan sace become. *O.* 182. 28.

. . . swa hwa swa mid fulle willan his mod went to ðæm yflum ðe he ær forlet, . . . *Bo.* 170. 20.

ðæt he mid him cwome to ðæm gefeohte (in proelium). *B.* 208. 21. So *to gefeohte* = in proelium 92. 25, 114. 3, 208. 18, although *Bede* is generally very exact in rendering *in* by *in*, *ad* by *to*.

hio hwurfon to ðam ærran unsyfernessum (redierunt ad + acc.). *B.* 356. 2.

And (scl. hi) syrwedon mid micelre smeaunge, hu hi mihton hine to deaðe gebringan. *S. C.* 214. 31.

forðan ðe ic nah geweald, þeah hi (i. e. ðas boc) hwa to woge gebringe ðurh lease writeras, and hit biþ ðonne his pleoh, na min. *Ælf. Gr.* 3. 22.—cf. *in, on* + *acc.* II. 4. *on woh*, not found in *Ælfric.*

Ælc pæra pe mid geleafan and fulluhte to Gode gebiht, he cymð to þam gyftum; ac he ne cymð na mid gyftlicum reafe, gif he ða soðan lufe ne hylt. *S. C.* 528. 19.

Veneo ic gange to ceape oððe ic beo geseald. *Ælf. Gr.* 201. 6.

Fon regularly takes *to rice, to ðam anwalde* in the sense of "assume the throne," succeed to the government." In the *Chron. fon to biscopdome* interchanges with *onfon biscopdom(e)*; the better MSS. prefer the latter:

feng to papdome 15. 6. (f)—onfeng bisc. dom (abcde).
feng to ðam bisc. dome 64. 23. (abc).
feng to b. stole 81. 32. (f)—onfeng bisc. dome (abcde).

Fon to is not common in other connections:

. . . & fon to ðæm Godes wisdome ðe him dysig ðyncð. *C. P.* 203. 14.

Nu hæbbe we awriten ðære Asian suðdæl ; nu wille fon to hire norðdæle. *O.* 14. 6.

II. *To* is used to express direction toward something with a great many verbs that are not strictly verbs of motion, i. e. that do not denote passage from one place to another, but rather tendency, inclination, effort, "moral direction." The following are the most important of these.

Dat of *ind. obj.* and *dat. commodi* occur occasionally instead of *to*. See examples.

1. After verbs of fastening, joining, mingling. (*On* appears rarely after these verbs, with the distinction already mentioned.)

. . . ðonne he gebint hine selfne to him mid his wordum. *C. P.* 193. 2.

. . . se ðe hine selfne diofle befæst. *C. P.* 465. 2.

& (scl. Antonius) bebead ðæt hiene mon on ða ilcan byrgenne to hiere swa somcucre alegde. *O.* 246. 31.

ac ic me to ðam plegan gemænde (ludentibus me miscui). *B.* 400. 15.

Sceawa nu on anum æge, hu pæt hwite ne bið gemenged to ðam geolcan, and bið hwæðere ân æg. *S. C.* 40. 28.

2. After verbs of belonging (to), pertaining (to):

& ðas land eall hyrað to Denemearcum. *O.* 19. 36.

& peah to pæm twæm, pæt is to pære saule & pæm lichoman belimpað ealle pas pæs monnes good, ge gastlicu ge lichomlicu. *Bo.* 140. 29.

unus (I) ân gebyrað to werlicum hade, *una* to wiflicum, *unum* to neutrum. *Ælf. Gr.* 281. 1.

3. After verbs of subjugating, submitting, praying, converting, reconciling (to), etc.:

he hiene geeaðmedde to ðæm folce ðe he him ðær heardost ondred. *O.* 112. 32.

ðonne heo heora heafod & heora eagan to onheldon & him to gebædon. *B.* 322. 30.

& Æðelwald sæt binnan ðæm ham mid ðæm monnum ðe him to gebugon. *Chron.* 178. 28. (abcd.)

Ic wene pæt ic swunce on ydel, ðaða ic eow to Gode gebigde. *S. C.* 102. 18.

biddan, ask, pray for, takes *acc.* or *from* + *dat.* of person from whom, *to* + *dat.* of place from which, something is desired, and *gen.* of that desired ; or *acc.* of thing and *æt* + *dat.* of person (cf. *Æt* I. 4).

Bryttas to Rome fram Ettio ðam cyninge wæron him fultumes biddende. *B.* 8. 2.

Hwilc wile sellan his cilde stan, gif hit hine hlafes bitt? *S. C.* 280. 8.

gebiddan, to offer prayer (as a form of worship), takes *to* + *dat.* of that worshipped, and *refl. dat.* of the worshipper:

ða nolde he him gebiddan to ðæm ælmihtigum Gode. *O.* 254. 12.

sometimes *refl. acc.*:

. . . ðæt is ðæt he hine gebidde to ðe. *C. P.* 273. 16.

refl. sometimes omitted:

forðon hie noldon to him gebiddan swa to heora Gode. *O.* 132. 3.

secan takes *acc.* of thing (or person) sought, *to* + *dat.* of person from whom it is sought:

Ac ge secað pære hean gecynde gesælða & heora weorðscipe to pæm niðerlicum & to pam hreosendlicum pingum. *Bo.* 44. 30.

gesecan in *O.* shows a different construction; *acc.* of person from whom, refl. *dat. com.*, and *to* + *dat.* of that sought (really a phrase of purpose, see III. 1.):

& he siððan gesohte Romane him to friðe. *O.* 228. 13.

Æfter ðæm Germanie gesohton Agustus ungeniedde him to friðe. *O.* 250. 14. So 242. 32.

wilnian takes *gen.* of thing desired, *to* + *dat.* of person from whom:

Ða wilnedon Cartaine oðre siðe friðes to Romanum. *O.* 180. 11.

Forðon he (i. e. Æðelhun) purh gesyhð geleornade, ge hwæs he (i. e. Ecgberht) God bæd & to him wilnade, & ðæt pe his bene gehyrede wæron. *B.* 244. 9.

(*ge*)*ðingian* takes *dat.* of person for whom, *to* + *dat.* of person with whom, reconcilement is made:

We biddað pingunga æt halgum mannum, pæt he sceolon us pingian to heora Drihtne and to urum Drihtne. *S. C.* 174. 10.

pæm wære mare pearf pe ða oðre unscyldge yflað, pæt him mon pingode to ðæm ricum. *Bo.* 208. 29.

For (*ge*)*secan*, *wilnian*, see also *Æt* I. 4.

4. After verbs of urging, striving, helping:

ac him gefylste God eft to maran are. *O.* 288. 8.

. . . ðonne he fundað to ðæm weorðscipe ðæs folgaðes. *C. P.* 55. 4.

& oft eac mon sceal ðone welegan ofermodan to him loccian mid liðelicre olicunga. *C. P.* 183. 19.

Saulus heold ðæra leasra reaf, and heora mod to pære stæninge geornlice tihte. *S. C.* 50. 30.

5. After *gewunian*, *getrymman*, *gestaðelian*, *gewissian*:

he bið on ofermettu awended, & gewunað to ðæm gielpe. *C. P.* 35. 13.

& monige he . . . to Cristes geleafan getrymede (in fide Christi . . . confirmavit). *B.* 210. 12.

& gewissa me to þinum willan & to minre sawle þearfe bet þonne ic sylf cunne; & gestaðela min Mod to þinum willan & to minre sawle þearfe. *Bo.* 260. 6. (B).

6. After *habban, niman, witan, healdan, acc.* of feeling or passion and *to* + *dat.* of the object of the feeling:

he sceal habban andan to hira yfele. *C. P.* 75. 13.

& he him forgeaf ðone nið ðe he to him wiste. *O.* 250. 15.

Maran lufe nimð se heretoga on gefeohte to ðam cempan, ðe æfter fleame his wiðerwinnan ðegenlice oferwinð, þonne to ðam ðe mid fleame ne ætwand, ne ðeah on nanum gecampe naht ðegenlices ne gefremede. *S. C.* 342. 23.

þeah ðe hit (i. e. ðæt cild) beo gegremod, hit ne hylt langsume ungepwærnysse to ðam ðe him derode. *S. C.* 512. 15.

7. Certain adjectives take *to* + *dat.* as complement; so *gearo, geornful, strang, stið*, &c.:

ne sie he to hræd ne to stið to ðære wrace. *C. P.* 79. 11.

þonne hi ðære Soðfæstnysse spræce eadmodlice gehyrað, and gearuwe beoð to Lifes bebodum. *S. C.* 362. 14.

cuð, wilsum, leof, gelic, take complementary *dat.* without *to*.

8. *To* + *dat.* of that to which distance, degree, extent is reckoned. The preposition here is not so closely connected with the verb as in the cases heretofore considered.

Hu Gallie oferhergodon Romana lond on III. mila to ðære byrg. *O.* 3. 1.

heo (i. e. seo cwen) gelærde ðone cyning ðæt he hiene (i. e. ðone ðegn) swa upp ahof ðætte he wæs bufan eallum ðæm ðe on ðæm rice wæron to ðæm cyninge (ad summum fastigium provexerat). *O.* 148. 5.

(scl. Herodes) ofsloh ealle ða hyse-cild . . . fram twywintrum cilde to anre nihte, be ðære tide þe he geaxode æt þam tungelwitegum. *S. C.* 80. 16.

Oð is more usual in this use:

þa het he acwellan ealle ða hyse-cild þære burhscire, fram twywintrum cilde oð anre nihte. *S. C.* 82. 11.

& (scl. he) het ænne weall ðwyres ofer eall ðæt lond asettan from sæ oð sæ *O.* 270. 14.

9. *To* + *dat.* of that given in exchange (cf. *in, on* + *acc.* II. 6) appears once:

Heofonan rice wæs alætan þisum foresædum gebroðrum for heora nette and scipe, and eft syððan ðam rican Zacheo to healfum dæle his æhta, and sumere wudewan to anum feorðlinge. *S. C.* 580. 24.

III. *To* + *dat.*, *instr.*, or (very rarely) *gen.* forms a phrase of purpose, of function, and, after verbs of changing, of the resultant form—but not after verbs of dividing, see *in*, *on* + *acc.* I. 6. a. This notion is occasionally rendered by *on*, *in*; but outside of *Bede* this use of *on* is almost restricted to *on edwit*, *on bismer*, and *on fultum* in *Orosius*.

1. The ideas of *reason* and of *purpose*, regularly rendered in Ags. by *for* and *to* respectively, are very rarely confused.

To in this use is not separable from its case, nor is it interchangeable with the simple *dat.* The *dat.* of person interested is commonly added, see examples.

ðis wæs ryht dom on ðære ealdan æ, & is nu us to bispelle. *C. P.* 43. 18.

hie wiellað ðæt hie hiene eft hæbben on ðæm ecan life betux him & hiera hieremonnum to isernum wealle. *C. P.* 165. 12.

se wæs of Sicilium him to fultume gefett. *O.* 174. 20.

gif to ðæm yflum cymð reðu wyrd ponne cymð hio to edleane his yfla, oððe to ðreaunge & to lære pæt he eft swa ne do. *Bo.* 236. 7.

þonne is ðeaw ðæs apostolican seðles, ðonne heo biscopas halgiað, ðæt him bebodu sellað, ond pætte ealles pæs ondlifenes, pe him gegonge, feower dælas beon scyle, an ærest biscope & his heorode for feorme & onfongnesse gæsta & cumena, oðer dæl Godes peowum, pridda pearfum, seo feorða to edneowunge & to bote Godes ciricum (quattuor debeant fieri portiones: una videlicet episcopo et familiæ propter hospitalitatem atque susceptionem, alia clero, tertia pauperibus, quarta ecclesiis reparandis). *B.* 64. 18. Note here that *for* renders *propter*—"because of," while *to* + *dat.* of purpose renders the Latin *gerund. dat.* of purpose.

& seo ðeod gesohte Ecgbryht cyning him to friðe & to mundboran. *Chron.* 110. 36 (abcde).

ac ðonne fela ðæra foresædra tacna gefyllede sind, nis nan twynung pæt pa feawan ðe pær to lafe sind witodlice gefyllede beon. *S. C.* 610. 14.

Ic gegaderige in to pe of deorcynne, and of fugelcynne symble gemacan, pæt hi eft to fostre beon. *S. C.* 20. 35.

aries byð ram betwux sceapum and ram to wealgeweorce. *Ælf. Gr.* 12. 5.

Eac ic hierde to soðum secgan, cwæð Orosius, ðæt. . . . *O.* 138. 18.

a. The inflected infinitive is regularly construed after *to*, forming a phrase of purpose or intention. That *to* + *infl. infin.* is also used as subject, even in *C. P.*, the following sentence shows: Eac is to witanne ðætte hwilum bið god wærlice to miðanne his hieremonna scylda & to licettanne suelce he hit nytte. *C. P.* 151. 8. Cf. Wülfing I, §498, c.

2. Verbs of becoming, appointing, changing, take *to* + *dat.* of resultant form or state. So *don*, *gedon*, *nimam*, *ge-*, *forscieppan*,

gewyrcan ; gaderian, geotan ; ceosan, geceosan, hadian, halgian, gesettan ; weorðan ; awendan, and others:

To ealdormenn ðu eart gesett. *C. P.* 119. 22.

ðætte his godan dæda ne weorðen to yfelum dædum. *C. P.* 21. 22.

hu Brettanie namon Maximianum him to casere ofer his willan. *O.* 7. 12.

he het cristenra monna ehtan, & monege gedyde to halgum martyrum. *O.* 274. 5.

. . . pær pa good gegadrade bioð swelce hi sien to anum wegge gegoten. *Bo.* 146. 20.

Dæt he Augustinus Mellitum & Justum to biscopum gehalgode. *B.* 10. 30.

ða gehadode he hine Eastseaxum to biscope. *B.* 226. 17.

& se here . . . hine geces synderlice him to hlaforde & to mundboran. *Chron.* 195. 20 (a).

Ac se ðe his ðeawas mid anmodnysse, purh Godes fultum, swa awent, he bið ðonne to oðrum menn geworht. *S. C.* 360. 8.

He awende wæter to wine. *S. C.* 26. 8.

God gesceop to mæran engle pone pe nu is deofol; ac God ne gesceop hine na to deofle. *S. C.* 12. 19.

Adjectives, however, appear after these verbs in predicate construction, *nom.* or *acc.*, as in mod. Engl.:

(scl. se ðe) nauðer ne ðone folgað self nytne gedon nyle, ne ðone tolætan ðe hine . . . nytwyrðne & wæsðmbærne gedon wille. *C. P.* 337. 16.

tenus ic gewanige oððe ic do sum þing þinre. *Ælf. Gr.* 137. 8.

3. After *halgian, hadian*, in the *Chron.* is found *to* + *dat.* of place to which one is consecrated, in which one is to serve; whence *to* sometimes seems to be equivalent to *æt* or *on*:

se wæs ærest to Dorkeceastre to leodbisceope gehalgod, & eft to Eoferwicceastre. *Chron.* 222. 18 (bc).

Her wæs gehadod Beornmod bisc. to Hrofesceastre. *Chron.* 106. 10 (abc).

& man gehalgode Æðelberht to Eoforwic, & Alchmund to Hagustaldes ee. *Chron.* 91. 17 (def).

4. *Tellan, talian, gedon* and like verbs take *to* + *dat.* (rarely *instr.*) of that to which something is to be reckoned:

ðonne ne talode se ofermoda Phariseus to sua micle mægene ða forhæfdnesse sua he dyde. *C. P.* 313. 5.

pæt wit gereahton to goodum, pæt folciscum monnum yfel ðuhte. *Bo.* 248. 6.

ac pa goodan, gif hi fulne anwald habbað, hi magon don to goode pæt pæt hi willað. *Bo.* 184. 8.

pa ne sint furðum to woroldgodum to tellanne, ac to godcundum. *Bo.* 82. 29.

5. *To* + *instr.* of purpose scarcely occurs except in the phrases *to ðon, to ðy*, anticipating a clause.

The *dat.* (*to* ðæm) is also used with the same value, particularly in *C. P.* and *Bo.*

O. and *B.* use only *to* ðon; Cott. MS. of *Bo.* prefers *to* ðon, Bodl. MS. *to* ðam; *C. P.* prefers *to* ðæm (noted 8 times; *to* ðon 5 times); *Ælfric* uses *to* ðy (*to* ði) almost exclusively, *to* ðam being found but once in *S. C.*—614. 8. Ði without prep. also appears once, 456. 13. *Chron.* has no distinctive use; *to* ðon, (a), *to* ðam, (bcd), *to* ðan, (e), 6. 6; *to* ði 41. 21 (f).

to hwon, interrogative, occurs 4 times in *Bo.*

6. An extension of the notion of purpose is found in the phrases of *degree*: *to* ðæm, *to* ðon, *to* ðæs.

C. P. shows *to* ðon here more often, proportionally to *to* ðæm, than in the phrase of purpose: *to* ðon 67. 24, 295. 10, 383. 21, 391. 4; *to* ðæm 271. 4, 319. 17, 459. 11; *to hwon* "at all" 417. 35; *to* ðæs 345. 8.

Bo. shows *to* ðon and *to* ðæm in about equal ratio; the two MSS. make no distinction here. *to* ðæs (lytel) occurs once, *Bo.* 80. 24.

Bede shows *to* ðon and *to* ðæs, the former regularly, the latter 4 times and only with adjectives: to ðæs heard & to ðæs stænihte. 366. 17, to ðæs mycel 28. 11, to ðæs gedyrstig 114. 30.

Ælfric shows only *to* ðan, making a clear distinction between phrase of purpose (*to* ðy) and phrase of degree.

7. *To* + *gen.* hardly appears except in phrases of degree and in time-phrases, see IV. *C. P.*, however, shows the phrases *to* ðances, *to* unðances:

ðætte hie nanwuht godes ne magon ða hwile Gode bringan to ðances. *C. P.* 349. 8.

ða ageaf he hit (i. e. ðæt feoh) to unðances. 379. 9.

Cf. heora agnes ðances "of their own free will, on their own account," *Bo.* 18. 13. (B). The *gen.* after the prep. is probably not an original Ags. idiom, but due to confusion of *to* + *instr.* with simple adverbial *gen.*

Note. The following are specimens of the close rendering of *ad* by *to* in *Bede*; they do not fall under the categories established for the other texts:

. . . ðæt hi ða æfestnesse geleornad & onfongen hæfdon to bysene ðære halgan Romaniscan cyrican (ad exemplum). *B.* 468. 11.

He ða ðone onfongnan biscophad to onhyrenisse ðara eadigra apostola mid weorcum gastlicra mægena frætwode (ad imitationem). *B.* 368. 27.

IV. *To* is used also in time-phrases, with the *dat.*, *instr.* and *gen.* cases. The sense of direction is still present, even in *to dæg*.

1. Time when.

To dæg(e), *to mergen* (*morgen*, *-ne*), have the same value as in mod. English. That the original value of *to* in these phrases is that of *direction* in time, not that of purpose as Skeat seems to imply, is evident from the following examples:

ic eom clæne & unscyldig nu giet to dæg eowres ælces blodes. *C. P.* 379. 14.

seo stow gewearð swiðe mære, & giet to dæge is. *O.* 120. 21.

Ga, & cum to morgenne (Hatt.; morgen Cott.), ðonne selle ic ðe hwæthwugu. *C. P.* 325. 1.

Nu to-merigen hæfð þis folc gemynt þæt hi heora lac him offrion. *S. C.* 462. 3.

Cf. *ðæs on mergen S. C.* 290. 18. &c. *To dæg*, *to morgen* reckon always from present time.

Other words after *to* denoting "time when" are rare. The following are all the instances observed:

to + *dat.*

gif ðæt underfangne andgit to ryhtre tide bið forðbroht. *C. P.* 367. 11. So: to tide 459. 12, to ðam timan *Chron.* 41. 8. (f), to ðam ylcan timan 135. 37. (f¹), to ðysan timan 94. 13 ([a])—all late.

& ða æfter ðam, on ðam ilcan geare, to gangdagum, he het atimbran ða burg æt Wigingamere *Chron.* 194. 7. (a). So: to Omnium Sanctorum 200. 17. (a); to Sce. Michaeles tide (acde., mæssan b.) 88. 6.

to + *gen.*

Da clypode Herodes ða ðry tungelwitegan on sundorspræce, and georn-lice hi befran to hwilces timan se steorra him ærest æteowde. *S. C.* 78. 18.

ealne weg hi æton æne on dæg, & þæt wæs to æfennes. *Bo.* 48. 8 (B).

The date seems to be less definitely given with *to* than with *on*; *to* here = "towards," "about."

2. Time how long. Very rare.

To + *dat.* or *gen.* sets the further limit of time—"until"—or gives the period of duration—"for a while."

a. "Until."

. . . þæt heo þy feorðan wicdæge & ðy syxtan fæston to nones (ad nonam) *B.* 162. 11. So: to æfenes (ad vesperam). *B.* 232. 1.

& he ðær wunode to his ende. *Chron.* 45. 24. (e).

si þe lof & wylder nu a a a to worulde buton æghwilcum ende. *Bo.* 260. 15 (B).

One instance of *instr.* is noted: Nis hit fear to ðon (i. e. to the time of lauds). *B.* 348. 15.

b. Period during which:

ða liefde he him ðone gielp to sumre hwile, & forbead ðæt yfel. *C. P.* 457. 33. So: to suiðe scortre hwile. *C. P.* 255. 10.

Swa ðonne ðis monna lif to medmiclum fæce ætyweð; hwæt ðær foregange, oððe hwæt pær æfterfylige, we ne cunnun. (ad modicum apparet.) *B.* 136. 5. So: to tide (ad tempus) 406. 14, to medmicelre tide (ad breve tempus) 440. 18.

Æfter ðissum hi ða geweredon to sumre tide wið Peohtum (inito ad tempus fœdere), *B.* 52. 19, is obscure. Does it mean "for a while" or "at a certain time"?

Se Ælmihtiga God geðafað þam arleasan Antecriste to wyrcenne tacna, and wundra, and ehtnysse, to feorðan healfan geare. *S. C.* 4. 31. So: to lytelre hwile 64. 14, to langum fyrste 374. 11, 388. 18.

A peculiar construction appears in the *Chronicle* for the years 913–924, in the three best MSS. (abc.), (and occasionally in (d.), not in (ef.)); viz. *foran to* = before, of time only:

Her wearð Ecgbriht . . . ofslegen foran to middansumera, on XVI. Kl. Iul. *Chron.* 190. 30. (bc).

So: foran to middum sumera 192. 30. (a), 196. 16. (a); foran to middan wintra 186. 36. (bc); foran to Eastron 194. 2. (a), foran to hlafmæssan 190. 39. (bcd), 186. 29. (bc); foran to Martines mæssan 190. 19. (abd) (c. has *æt-foran*), 192. 23.

Compounds.

To forms compounds with adverbs, and these compounds occasionally serve as prepositions, i. e. take a case. So *to eacan, to geanes, toweard. Togeanes* and *to eacan* always take the *dat.*; *toweard* is uncertain of its regimen, being followed by *gen.*, *dat.* and even *acc.*:

. . . ða ðe gað on ryhtne weg toweard ðæs hefonrices. *C. P.* 59. 19.

Ðonne ærnað hy ealle toweard ðæm feo. *O.* 20. 36.

ðæt land . . . ðæt hie toweard wæron. *O.* 202. 3.

The following seems rather an instance of *to* + *gen.* than of a preposition *tomiddes*:

ða he hiene tomiddes ðæs westennes hæfde gelædd (in deserta perductus). *O.* 286. 17.

In(*n*) shows various degrees of closeness in composition with *to*:

ðonne he tieh ð his heafod in to him. *C. P.* 241. 21.

& (scl. he) hæfde ealle ða geatu forworht inn (bc., *in* ad.) to him. *Chron.* 178. 29. (abcd).

ðy læs hie on hwylc hus to him in eodan (ad se introirent). *B.* 58. 21.

& he eode in to ðam biscope & hine grette (intravit ac saluauit episcopum). *B.* 398. 6.

Ic gegaderige in to þe (i. e. Noe) of deorcynne, and of fugelcynne symble gemacan, þæt hi eft to fostre beon. *S. C.* 20. 34.

ðonne orn he eft innto ðæm temple. *C. P.* 103. 4.

Hannibal gefeaht wiþ Sempronius ðone consul on Italiam, & hiene bedraf into Romebyrig. *O.* 200. 6.

Her hiene bestæl se here into Werham Wesseaxna fierde. *Chron.* 144. 19. (abcde).

Eft, æt sumum sæle hine gelæhte an næddre be ðam fingre, ac he ascoc hi into byrnendum fyre, and he ðæs ættres nan ðing ne gefredde. *S. C.* 574. 16.

Into, the definite compound with the value of modern "into," is especially frequent in *Ælfric*, where it helps supply the place of the vanishing construction "*on* + *acc.* of that which contains." See p. 5.

FOR AND *FORE*.

For and *fore*, distinct in Gothic (*faùr* + *acc.* = "for," *faùra* + *dat.* = "before") are confused in Ags., especially in *Bede*. In the other texts read for this work, though distinction of meaning is not firmly held to, there is a distinction in syntactical function: *for* is the preferred form, in most of the categories, for the preposition proper, immediately preceding its case, while *fore* is always used when the particle is removed from its case and more closely united with the verb.

For, fore takes the *acc.*, *dat.* and *instr.* cases. The categories for the *acc.* are fairly regular and well defined; those for the *dat.* are less strict, so that we sometimes find a *dat.* where we should expect an *acc.*—but not an *acc.* where the meaning calls for a *dat.* *Dat.* for *acc.* is especially frequent in *Bede* and *Ælfric*. The *instr.* is rarely found except in the conjunctional phrases *forðy* (ðe), *forðon* (ðe).

I. For, fore + Acc.

1. *For, fore* + *acc.* = over, in authority:

Hu ðæt mod ðætte wilnaþ for oðre beon liþ him selfum. *C. P.* 55. 14. So: 11. 13, 195. 12.

. . . ða . . . ðe fore oðre beon sculan. *C. P.* 195. 16, 20.

But when the particle is prefixed to the verb (always in the form *fore*) the case is *dat.*:

ða ðe oðrum fore beoð. *C. P.* 103. 20. So: 139. 16, 193. 23.

& he monig ger ðære ilcan ðeode fore wæs. *B.* 168. 35. So commonly in *Bede*, translating *præ esse*.

Note. *Fore* appears once in this meaning *followed* by the *dat.*: ealle ða ðe fore oðrum beon sculon. *C. P.* 107. 23. cf. *for, fore* + *dat.* 1.

2. *For* (never *fore*) + *acc.* of what a thing is counted, reckoned to be:

ðæt he him gename ane iserne hearstepannan, & sette betweoh hine & ða burg for iserne weall. *C. P.* 161. 8.

Hie wilniað ðæt hie mon hæbbe for ða betstan & ða halgestan. *C. P.* 135. 20.

hwæðer nu god hlisa & forewærnes seo for nauht to tellenne? nese, nese. *Bo.* 86. 18.

Wite ðu for soð, pæt . . . *Bo.* 46. 16.

Cwædon heo, ðæt heo nænig pyssa don wolde, ne hine for ærcebiscop habban wolden. *B.* 102. 17.

he wæs gestæned oð deað, swa pæt ða ehteras hine for deadne leton. *S. C.* 392. 4.

And menn us wurðiað for godas, ponne we soðlice deoflu sind. *S. C.* 462. 28.

3. *For, fore* + *acc.* = instead of, in the place of:

ðæt he gesette oðre for hine to demenne betweox ðæm folce ymbe hira geflita. *C. P.* 131. 15.

Ða sende him mon ane blace hacelan angean, him on bismer, for triumphan. *O.* 234. 22.

se foresprecena wer for hine in biscophade wæs gecoren. *B.* 336. 11. So 118. 26, 144. 8, 146. 14, 220. 17, 246. 15, 298. 26,—all from Lat. *pro* + *abl.*

Micel truwa hwearftlode on Petres heortan; he ana spræc for ealne ðone heap, "We forleton ealle ðing." *S. C.* 394. 1.

ac sume naman synd gehatene *monoptota*, . . . and se an casus gæð for ealle ða oðre: *nequam* manful. *Ælf. Gr.* 89. 5.

Fore in this sense is found only in *Bede*, where however the *dat.* is more usual than the *acc.* (see *for, fore* + *dat.* 5):

ond Theodor biscop fore hine gehalgode Hædde to biscope in Lundenceastre (pro eo). *B.* 298. 6. So 448. 9.

4. *For, fore* + *acc.* = in behalf of:

gebiddað for ða ðe eower ehtað & eow lað doð. *C. P.* 222. 17.

gif ðu hwæt gehætst for ðinne freond, ðonne hafas ðu ðin wed geseald. *C. P.* 193. 3.

& sio hond sceal wyrcean for ða wambe. *C. P.* 233. 9.

ðæt hi sceolden mid monnum for hie heora godum blotan. O. 184. 5.

ic wat pæt pu naht ne forslawodest pæt pu ðin agen feorh for hine ne sealdest. *Bo.* 28. 15 (B).

ðæt heo scoldon for heora compweorod gebiddan. *B.* 102. 33.

ðæt he scoldon for hine ðingian & for sibbe his ðeode (pro pace gentis *only*). *B.* 236. 26.

ðæt he mec ofslegene talað & for mec gelomlice mæssan deð (pro me). *B.* 328. 11.

þam spedigum gedafenaþ þæt he spende and dæle ; ðam wædlan gedafenaþ þæt he gebidde for ðane dælere. *S. C.* 256. 33.

Except in *Bede*, *fore* in this sense appears only in composition with the verb, and the pronoun (nouns do not appear) is in the *dat.*:

þæt mon helfe (Cott.; helpe B.) þæs unscyldgan, & him foreðingie. *Bo.* 210. 4.

ðæt he to ðæm untruman men ineode & him fore gebæde (pro illo). *B.* 396. 23.

He sceal him fore-gebiddan, þæt God gehealde þa strangan, and gehæle ða untruman. *S. C.* 240. 7.

But *Bede*, besides the regular construction as in the last example but one, shows the *acc. preceding* the particle, and the *dat. after* it :

Ða dyde he swa : gebæd heo fore & heo gebletsade (benedicans illos). *B.* 200. 1.

ond (scl. Æðelwald) wæs gebiddende fore usse hælo & for ussum life (pro nostra vita et salute). *B.* 386. 10.

Cf. also *for*, *fore* + *dat.* 3.

Rare and special usages.

5. *For* + *acc.* = " in comparison with " in *Bo.* :

Eala þæt hit is micel cræft þæs modes for þone lichoman ! *Bo.* 196. 11. (B.).

. . . eowerne hlisan ungemetlice to brædanne ofer swelcne cavertun swelce þæt is ðætte bugiaþ ðisse worulde, fulneah swilce an prica for ðæt oðer. *Bo.* 62. 20 (B)—seems corrupt.

6. *For* (once), *fore* (once) + *acc.* = in, into, the presence of :

forðon he oft ær for hine (i. e. ðone biscop) cuom & his ælmessan feng. (ante illum venire). *B.* 388. 16.

& hine eaðmodlice on eorðan astreahte fore ðone biscop (no Lat.). *B.* 266. 21.

7. *foregan* " precede " appears in *Bede* with the *acc.*—perhaps due to the Latin :

þa wæron ða Cristes þeowe utgongende of cirican to byrgenne þara broðra, þa ðe heo of þissum leohte foreeodon (qui eas ex hac luce præcesserant). *B.* 284. 11.

8. *For* + *acc.* of cause (cf. *for*, *fore* + *dat.* 2.) is noted once in the texts read :

sua oft sua we ure hand doð to urum muðe for giefernesse ofergemet. *C. P.* 313. 14.

Notes. 1. The following seems to be a case of *for* instead of *fore* in composition: Heo ða for-arn ðam folce, and genealæhte to þære byrgene mid wope *S. C.* 566. 11; but in view of the fact that *for*, the preposition, does not elsewhere appear in composition except in the form *fore*, I am inclined to think that *for* is here the inseparable prefix, and that *forarn* = "outran."

2. The meaning of *fore* in the following is uncertain—possibly "in the presence of," more probably "because of": Sume gedwalmenn cwædon, þæt þæt heafod sceolde ablawan ðæs cyninges wif Herodiaden, ðe he fore acweald wæs, swa þæt heo ferde mid windum geond ealle woruld. *S. C.* 486. 6.

3. Also in the following: þæt hehste good sie . . . þæt þing þe mon eall god fore deð. *Bo.* 142. 36.

II. For, fore + dat. and instr.

This preposition with the *dat.* has two distinct values; it means "before, in the presence of, sight of," and "because of." The former appears much less often than the latter use; its place is in part supplied by the compound forms *beforan*, *toforan*, *ætforan*. The latter is the ordinary function of this preposition in Ags. Through the notion of "for the sake of" this construction is occasionally (especially in *Bede* and *Ælfric*) confused with that of *for*, *fore* + *acc.* 4, and sometimes 3.

1. *For*, *fore* + *dat.* = before, in the sight (judgment) of; before, in front of:

ðonne bið hit suelc ðæt fægere hiw ðæs goldes sie onhworfen, & hit sie ablacod & forsewen for monna eagum. *C. P.* 135. 2.

ðæt he for ðisse worulde sie foresewen. *C. P.* 217. 7.

Eala wæran ða ancras swa trume & swa ðurhwuniende ge for Gode ge for worulde swa swa ðu segst. *Bo.* 30. 11. (B).

Wæs he se wer se fromesta & for Gode & for mannum micellic (coram deo et hominibus). *B.* 466. 6.

ða sona adrugode se stream & beah for his fotum (viam dedisse vestigiis). *B.* 38. 17.

& wislice rædde oftost a symble for Gode & for weorulde ealre (d; eall e.) his ðeode. *Chron.* 219. 5. (de).

hi woldon hine gelæccan, and ahebban to cyninge, þæt he wære heora heafod for worulde, swa swa he wæs godcundlice. *S. C.* 162. 5.

forðan ðe hi sind gebroðru for Gode, se hlaford and se ðeowa. *S. C.* 378. 30.

Fore in this sense appears only in *Bede* (but see p. 64, Note 2.):

Cwæð he; Ne wede ic: ah ða wyrrestan ingewitnesse me ic geseo, & fore minum eagum hæbbe (præ oculis). *B.* 438. 20.

ðæt heo segn fore him bæron æt gefeohte (ante illum). *B.* 144. 31.

ða todælde se engel eft ðone leg ðæs fyres fore him (no Lat.) 214. 28.

Fore appears to form compounds with the idea of precedence or superiority, but not of simple presence.

2. *For*, *fore* of cause or reason.

For + *dat.* (or *instr.*, in certain phrases) is the ordinary means of expressing both cause and reason in Ags. Certain points require special notice, but general examples are given first.

for ðære genyhte ðæs flowendan welan he blissað. *C. P.* 55. 8.

ðonne he for Godes lufum and for Godes ege deð ðæt ðæt he deð. *C. P.* 169. 3.

ðæs landes is xliii. ðeoda, wide tosetene for unwæstmbærnesse ðæs londes. *O.* 14. 18.

Ða sægde se Clitus for ealdre hyldo ðæt Philippus mare hæfde ðonne he. *O.* 130. 28.

he bið for swiðe lytlum ðingum oft swiðe ungemetlice gedrefed. *Bo.* 32. 17.

. . . oððe hwy pæt is weorðe, & eft for ðære sunna scinan to his agnum gecynde weorðe? *Bo.* 216. 1 (B).

ða he for maran ældo ðone biscophad ðægnian ne meahte (præ maiore senectute). *B* 404. 12.

ond sona for his (i. e. Cuðbryhtes) cyme ða wergan gastas ðonon onweg gewiton (ad adventum). *B.* 366. 11.

he wæs from ðæm mynstre for sumum ðinge fyr gongende (no Lat.). *B.* 352. 16.

ðæt gelomp for wean & for yfelnesse ðara eardiendra ðær in ðære byrig (a malitia). *B.* 348. 30.

& ðær for heofona rices lufan in elðeodignesse lifde (pro æterna patria). *B.* 190. 5.

for neade Eadfrið to Pendan ðæm cyninge gebeag (necessitate cogente). *B.* 148. 8.

& seo ðeod gesohte Ecgbryht cyning him to friðe & to mundboran, for Miercna ege. *Chron.* 110. 37. (abcde).

and (scl. Adam) siððan swealt, swa swa him ær behaten wæs, for pan gylte. *S. C.* 20. 10.

"Wa middangearde for æswicungum." *S. C.* 514. 30.

quas ob res? for hwilcum ðingum? *Ælf. Gr.* 263. 2.

propter fidem passus est for geleafan he ðrowode. *Ælf. Gr.* 270. 2.

Frequently with verbs of fearing, dreading, etc., and in negative sentences:

Oft eac ða unwaran lareowas for ege ne durron cleopian. *C. P.* 89. 11.

ðætte ða ðe him underðiedde sien him dyrren hira dieglan ðing for scome geandettan. *C. P.* 103. 21.

And ðeah pa heard-heortan Iudei noldon for eallum ðam tacnum pone soðan Scyppend tocnawan. *S. C.* 108. 22.

præ timore non audeo for ege ic ne dear. *Ælf. Gr.* 272. 7.

The *instr.* of nouns is rare (for pronouns, see 7.):

ðylæs he for ðy underfenge his eaðmodnesse forlæte. *C. P.* 23. 22. So 23. 24.

& for ðon gebode gewurdon fela martyra. *O.* 280. 19.

pa stanas hi styredon for ðy swege. *Bo.* 168. 1 (Cott.; B. has *ðam*).

ic nat (for hwilcon B., . . . lce Cott.) dysige ge girnað pæt ge woldon eowerne naman tobrædan geond ealle eorðan. *Bo.* 64. 4.

swa ðæt he for ðy sare ne meahte furðon his hond to muðe gedon. *B.* 156. 19.

ond gelefde ðæt his eage for ðy fexe ðæs Godes weres . . . hraðe gehæled wære. *B.* 382. 31.

Fore in this sense is unusual—observed only in *C. P.* and *B.*:

hu se reccere sceal bion ðæm weldoendum monnum fore eaðmodnesse gefera. *C. P.* 13. 3.

ðætte reccere his godan weorc fore gielpe anum ne do, ac ma for Godes lufan. *C. P.* 13. 9.

His oðre geferan fore gelimplicum intingum hwurfon to cirican in ðæt mynster (pro) *B.* 262. 29. So: (pro) 76. 7, (propter) 154. 7, 216. 9, 284. 31, (ob) 176. 11, 190. 15, 446. 11, (ex . . . causa) 76. 31, (causa) 114. 32, (gratia) 270. 17.

But *fore-* in composition in all texts:

sua sua manegra cynna wyrta & grasu beoð gerad, sumu neat batigað fore, sumu cuelað. *C. P.* 173. 20.

. . . & ymbe ða Gotan, ðe him fore andredan ge Pirrus se reða Creca cyning, ge se mæra Alexander, ge Iulius se Casere. *O.* 1. 27.

Ðyslic wæs syn, ðe se cyning fore ofslegen wæs (pro qua) *B.* 228. 5.

3. *For, fore* + *dat.* of reason is sometimes used where the relation is to our feeling rather that of purpose—"for the sake of" something to be attained by the act—; but such use of *for* for *to* is exceedingly rare, the two categories being as a rule kept quite distinct:

. . . giefa, ðe him God for monigra monna ðingum geaf, næs for hiera anra. *C. P.* 41. 22.

Ðæt gewinn ðæt his fæder astealde he diegellice for ðæm V. gear scipa worhte, ond fultum gegaderode. *O.* 78. 32.

ælc wyrd para pe to pæm yflum cymð, cymð for ðæm twæm pingum (i. e. either for punishment or for warning) *Bo.* 236. 6.

he ðær gehet for wegferendra gecelnisse stapolas asettan (ob refrigerium) *B.* 144. 27.

ac for leornunge haligra gewreota he wæs micelre tide in Ibernia Scotta ealonde wuniende (legendarum gratia scripturarum) *B.* 168. 28.

Tempus accidit verbo tid gelimpð worde for getacnunge mislicra dæda. *Ælf. Gr.* 123. 12.

Ac we habbað nu micle maran endebyrdnesse pære Cristes bec gesæd ponne ðis dægðerlice godspel behæfð, for trymminge eowres geleafan. *S. C.* 220. 26.

This extension is more frequent in *Bede* and *Ælfric* than elsewhere.

4. The notion "in behalf of" (see *for, fore* + *acc.* 4.), being so nearly identical with "for the sake of," is frequently rendered by *for, fore* + *dat.* instead of *acc.*:

ðæt ge meahton standan on minum gefeohte for Israhela folce. *C. P.* 89. 19.

Ðeah we nu ofer ure mæð ðencen & smeagean, ðæt we dooð for Gode. *C. P.* 101. 12.

ðonne for him mæssan sungene wæron (pro eo) *B.* 20. 18.

ðæt hie for minum untrymnessum ge modes ge lichoman gelomlice & geornlice ðingien mid ðære uplican arfæstnesse Godes ælmihtiges. *B.* 486. 8.

ðæt he for ðæm ecan riice symle wonn & God bletsode (pro æterno regno) *B.* 188. 5.

ðær he mycle tid for Dryhtne campode (pro domino) *B.* 374. 3.

ða gebæd he for ðam sawlum his weorodes (pro animabus) *B.* 188. 15.

Beoð nu mine ðingeras, biddende for minum synnum; forðan ðe ic eom gearo to gecyrrenne to munuclicere drohtunge. *S. C.* 534. 32.

se goda hyrde sylð his agen lif for his sceapum. *S. C.* 238. 13.

geopena his muð, ponne fintst pu ðæron ænne gyldenne wecg, nim ðone, and syle to tolle for me and for ðe. *S. C.* 512. 5.

fore again only in *Bede*:

ðæt me an ðara broðra sægde, fore ðæm & in ðæm ðe hit (*i. e.* ðæt wundor) gefremed wæs (propter quos et in quibus). *B.* 384. 11.

ðæt heo fore his gehælde ðæm ælmihtigan Gode ætgædre heora bene & gebedo senden & geoten (pro eius custodia). *B.* 72. 18.

hwæt ic fore Cristes cneohtum . . . ðrowade & aræfnde (parvulis Christi). *B.* 114. 22.

For, fore + *dat.* after verbs of praying is found only in *Bede* and *Ælfric*.

5. *For* + *dat.* of that in return for which something is given, for which return is made:

He ne sealde Gode nanne metsceat for his saule, ne nænne geðingsceat wið his miltse. *C. P.* 339. 10.

Ða brohton Romane ðone triumphan angean Pompeius mid micelre weorðfulnesse for ðæm lytlan sige ðe he ða hæfde. *O.* 234. 29.

god hæfð getiohhod to sellanne witu & ermðu ðæm yflum monnum for hiora yflum weorcum. *Bo.* 198. 2.

(scl. Eadwine) ðoncunge dyde his Godum for ðære deahter, ðe him acenned wæs (pro nata sibi filia) *B.* 122. 29. So: ðonc secgan for (pro). *B.* 236. 21, 380. 17.

"Ðu earming, beorh ðe sylfum, and wyrc dædbote for ðære halgena blode, ðe ðu agute." *S. C.* 418. 35.

Heofonan rice wæs alæten þisum foresædum gebroðrum for heora nette and scipe. *S. C.* 580. 23.

Note. *wið* is the prep. commonly used in this sense. The notion of "reason" is present when *for* is used.

Fore is noted once:

seo Cuðbriht geaf ðone abbote L punde ðærfore (i. e. for the land) *Chron.* 92. 15 (e), very late; observe the *acc.* of the article after *geaf.*

6. *Bede* shows often *for*, *fore* + *dat.* and *Ælfric for* + *dat.* = "instead of," "in the place of"; *Ælfric* even *for* + *dat.* = "reckoned," "held to be" (cf. *for*, *fore* + *acc.* 3 and 2):

Ðætte forðferdum Paulino ðam biscope Ithamar for him æt Hrofeceastre biscopsette onfeng (pro eo). *B.* 14. 28.

. . . ðætte, wundorlice gemete, for openre wunde & geomiendre . . . ða seo ðynneste dolgswæð & seo læsseste æteawde (pro aperto et hiante vulnere). *B.* 322. 10.

Honorius for him gecoren wæs (qui Iusto in episcopatum successit). *B.* 12. 24.

For ðæm (i. e. Puttan) Theodor biscop in Hrofesceastre Suichelm to biscope gehalgode (pro quo). *B.* 298. 24.

a domo fram huse: her is se *a* for anum stæfgefege. *ab homine* fram ðam menn: her is se *ab* an stæfgefeg. *Ælf. Gr.* 7. 5.

And ðu nelt syllan ðinum bearne prowend for æge, nele eac God us syllan orwenysse for hihte. *S. C.* 252. 31.

ponne byð he *indeclinabile*, pæt is, undeclinjendlic, ac gæð se an casus for eallum ðam oðrum casum, swa ys *huius modi.* *Ælfr. Gr.* 88. 15.

For nahte he tealde ænig ðing to biddenne buton gesihðe. *S. C.* 156. 21.

Fore again only in *Bede*:

Gegyrewað ðone lichoman mid neowum bræglum fore ðam ðe ge ðær on noman (pro his). *B.* 376. 20.

se biscop . . . , se ðe fore Cuðbryhte gehalgod beon sceolde (pro Cudbercto) *B.* 374. 8. So 140. 16, 248. 28, 458. 14—all from Lat. *pro.*

7. The *dat.* (ðæm) and both forms of the *instr.* (ðon, ðy) are used with *for* (never *fore*) to form a conjunctional phrase of reason, or, rarely, of purpose. The resultant forms are *forðæm* (ðe), *forðon* (ðe), *forðy* (ðe).

a. *Forðæm* (*ðe*), *forðon* (*ðe*) = "because," followed by clause of reason:

ond ða swiðe lytle fiorme ðara boca wiston, forðæmðe hie hiora nan wuht ongiotan ne meahton, forðæmðe hie næron on hiora agen geðiode awritene. *C. P.* 5. 11.

para wæron syx stælhranas, ða beoð swyðe dyre mid Finnum, for ðæm hy foð þa wildan hranas mid. *O.* 18. 12.

Sio gitsung þa & ða gewin wæron grimlicran ponne hy nu syn, for ðon hy hyre nane bysene ær ne cuðan swa men nu witon, ac on bilwitnesse hyra lif alyfdon. *O.* 30. 23.

Bede uses almost exclusively *for ðon*:

Ac forðon missenlice intingan & unæmtan oft gelimpað, licade us eallum gemænelice pætte in Agustus Kalende æne siða on gere seonoð gesonmode in stowe, seo is nemned Clofeshoh. *B.* 278. 24.

Ælfric uses the form *forðan ðe* most often:

. . . forðan ðe ðu eart rihtwis and me becweme. *S. C.* 20. 30.

but *forði þæt* sometimes, apparently as a more emphatic form, "for this reason (purpose) that":

He gereordede hine æfter his æriste, na forði pæt he syððan eorðlices bigleofan behofode, ac to ði pæt he geswutelode his soðan lichaman. *S. C.* 296. 25.

þa cwæð se Hælend, pæt he nære for his agenum synnum, ne for his maga, blind geboren, ac for ði pæt Godes wundor purh hine geswutelod wære. *S. C.* 474. 5.

or when another clause is inserted between the conj. and its clause:

. . . ponne bið se fæder mara, and se sunu læssa. Hwi swa? Forði ponne se sunu wyxð, ponne ealdað se fæder. *S. C.* 278. 24.

and rihtwisra manna deað is deorwyrðe, forði ðonne hi geendiað ðis geswincfulle lif, beoð hi gebrohte to ðam ecan life. *S. C.* 218. 20.

sometimes, also, in the same position in which *forðan* (*ðe*) is commonly found:

Se getigeda assa and his fola getacniað twa folc, pæt is Iudeisc and hæðen: Ic cweðe, hæðen, forði pe eal mennisc wæs ða-gyt wunigende on hæðenscipe, buton pam anum Iudeiscan folce. *S. C.* 206. 32. So 276. 31, 286. 11, 322. 21.

b. "Therefore," referring to some statement already made, is commonly expressed by *for þy* in all texts except *Bede*, which again uses *forðon*:

Ne ofermodgiað ða scirmenn na forðy. *C. P.* 109. 18.

& se nimð pone læstan dæl se nyhst pæm tune pæt feoh geærneð. &

ponne rideð alc hys weges mid ðan feo, & hyt motan habban eall; & for ðy ðær beoð þa swiftan hors ungefoge dyre. *O.* 21. 5.

and hu mæg se geleafa beon forðgenge, gif seo lar and ða lareowas ateorjað? is nu for ði godes peowum and mynstermannum georne to warnigenne, pæt seo halige lar on urum dagum ne acolige oððe ateorige. *Ælf. Gr.* 3. 9.

Þæs biscopes lif & drohtunge in biscophade ge ær biscophade is sægd pætte wære ðæt halgeste, swa swa eac swylce æfter mid heofonlicra mægena tacnum gecyðed wæs. Ond forðon seoppon longe his horsbær, pe hine mon untrumne on bær, wæs from his discipulum gehealden; & monige untrume . . . pær æt hælo onfengon. *B.* 282. 3. So 346. 20, 354. 25, etc., etc.

Bo. uses also *forðæm* in this sense:

þa felgan bioð fyrrest pære eaxe, forðæm hi faroð ungeredlicost; sio nafu færð neaxst ðære eaxe, forðy hio færð gesundlicost. *Bo.* 222. 21.

and *Ælfric* ði without preposition, rarely:

God is ure Fæder, þi we sceolon ealle beon gebroðru on Gode. *S. C.* 260. 28. So 82. 30.

c. The interrogative "why" is rendered by *hwy*, *forhwy*, *forhwon* (the last being the usual form in *Bede*):

hwi ne hwearfast ðu eac mid him? *Bo.* 18. 7. (B).

. . . & for hwy se goda God læte ænig yfel beon. *Bo.* xviii. 2. (B.).

cur hwi, *quare* for hwi, *quam ob rem* for hwi oððe for ði. *Ælf. Gr.* 231. 10.

forhwy, *C. P.* 451. 6; for hwi, *O.* 54. 33.

. . . & hine frignan, forhwon hine mon gebindan ne meahte (quare). *B.* 328. 5.

d. The correlatives (1) "because . . ., therefore," (2) "for this reason . . ., because . . .," show the utmost variety of form, especially in *Bo.*, where they are very frequent, from the argumentative nature of the work:

(1) forðy ðe . . ., forðy . . ., *Bo.* 98. 30.
forðæm . . ., forðæm . . ., 240. 28 (Cott.).
forðæm . . ., forði . . ., 240. 28 (B.).

(2) forþi . . ., forþy . . ., 70. 1, 122. 29, 214. 19 (B.), 246. 29 (Cott.; Ac . . . forði . . . B.).
forðæm . . ., forðæm þe . . ., 108. 31 (B).
forðæm . . ., forðy . . ., 126. 15.
forði . . ., þy læs (neg. sent.) 234. 8.
forðæm . . ., þe . . ., 230. 24.

8. *For* + *dat.* in time phrases (observed only in *Ælfric*).

a. *For* + *dat.* of time (*dæg*, *gear*) = "... ago"; cf. German *vor*.

swa swa hit wæs gedon on Angelcynne nu for anum feawum gearum. *Ælf. Gr.* 3. 12. So *S. C.* 458. 7.

Min Drihten for feawum dagum me geswutelode pæt ic sceolde mid pysre ðrowunge his fotswaðum fylian. *S. C.* 382. 16. So 104. 1.

b In the following sentences the beginning of the modern idiom: "for two years," etc., is apparent, though they were still doubtless phrases of "purpose," "interest," to Ælfric:

Witodlice se ðe nane brocunge for ðisum life ne ðrowað, he færð to ðrowunge. *S. C.* 472. 21. ("in this life" Thorpe).

He (i. e. se hyra) cepð pæra sceatta, and blissað on ðam wurðmynte, and hæfð his mede for ðisum life, and bið bescyred pære ecan mede. *S. C.* 240. 21.

. . . forðan ðe oft getimað yfelum teala for life. *S. C.* 332. 15.

In one passage indeed the Latin *acc.* of duration is rendered by *for*:

biennium for twam gearum oððe twegra geara fyrst. *Ælf. Gr.* 287. 15.

Compounds.

The adverb *foran* combines with the prepositions *on, to, æt,* and *be* to form compound prepositions, taking for the most part the *dat.* case. *Onforan,* however, is followed by the *acc. winter* in the *Chronicle*, 170. 23. (abcd), 172. 17. (a). *Toforan* in *Bo.* and *Ælfric* denotes precedence and preference:

pæt ic mæg pe inweardlice lufian to foron eallum pingum mid clænum geðance. *Bo.* 260. 12 (B).

pæt he sy toforan oðrum mannum purh his glencge getealde. *S. C.* 328. 28.

præ me toforan me, *præ omnibus* toforan eallum. *Ælf. Gr.* 276. 2.

Ætforan has a considerable range of uses:

1. In the presence of:

coram vobis stat ætforan eow he stent. *Ælf. Gr.* 271. 16.

and Crist hine gehælde ætforan gesihðe ealles pæs werodes. *S. C.* 154.3

Also with verbs of motion:

Ne glad he (i. e. se steorra) ealne weig him ætforan, ac syððan hi comon to Judeiscum earde, syððan he wæs heora latteow, oð pæt he bufan Cristes gesthuse ætstod. *S. C.* 108. 32.

2. Before, of place:

þa gesawon hi ætforan ðære cyrcan norð-dura, on ðam marmanstane, swilce mannes fotlæsta fæstlice on ðam stane geðyde. *S. C.* 506. 11.

3. Before, in a series:

ac hi habbað ealle sceortne *i* on *sopinum* ætforan pam *-tum*. *Æl. Gr.* 193. 7.

4. Before, above, of preference:

ac ðeah he geendebyrde pone unspedigan fiscere ætforan ðam rican casere. *S. C.* 578. 10.

5. Before, in time:

. . . and be ðam manega bec setton, ða ðe we nu oferrædað æt Godes ðeowdome ætforan his gebyrdtide, him to wurðmynte. *S. C.* 600. 13.

ætforan Martines mæssan. *Chron.* 191. 19. (c.) (foran to abd.).

Beforan has all of these meanings except "before in time":

beforan ðæm temple stod æren ceac. *C. P.* 105. 1.

Seo menigu pe eode beforan ðam Hælende. *S. C.* 156. 10.

sua manegra wieta hie beoð wyrðe beforan ðæm oðrum sua sua he monna on won gebrohte. *C. P.* 191. 7.

The closeness in meaning of these *-foran* compounds to one another is well illustrated by the following: He (i. e. Iohannes se Fulluhtere) wæs asend toforan Drihtne, swa swa se dægsteorra gæð beforan ðære sunnan, swa swa bydel ætforan demen, swa seo Ealde Gecyðnys ætforan ðære Niwan. *S. C.* 354. 33.

Summary.

A. *For* versus *fore*.

1. *Fore* is the regular form, whatever the meaning, when the prep. does not immediately precede its case.

2. *Fore* before its case occurs only in *C. P.* (*fore* + *acc.* 1., + *dat.* 1.) and in *Bede* (in all categories except *for* + *acc.* 2. and *for* + *dat.* 7.). Except for this limitation of *fore*, the two forms seem not to be distinguished in *Bede*.

B. Cases.

1. *Acc.* gives place to *dat.* when the prep. does not precede its case,—except in *Bede*. Cf. *in*, *on*, pp. 9 ff.

2. *Dat.* appears often instead of *acc.* 4. (in *C. P.*, *B.* and *Ælf.* —see p. 67), less often for *acc.* 3. (*B.* and *Ælf.*); for *acc.* 2. only in *Ælfric*.

3. *Acc.* for *dat.* or *instr.* of cause does not occur; for giefernesse ofergemet. *C. P.* 313. 14, is the only instance.

Note. The intensive adverb *for* is sometimes liable to confusion with the preposition. So in the sentence:

pu meaht witan be manegum pingum pæt pæt gecynd is swiðe micel: is pæt for micel gecynd ðæt urum lichoman cymð eall his mægen of ðæm mete pe we piggað. *Bo.* 150. 33.

Fox translates *for micel gecynd* "through mighty nature," i. e. *for* + *acc.* of cause, which does not occur. The meaning of the

passage is: "that is (an instance of the) *very* great power of nature, that &c." Cf. the following:

is pæt ponne for dyslic geswinc pæt ge winnaþ eowre woruld to don pæt ge wilniaþ eowerne hlisan ungemetlice to brædanne ofer swelcne cafertun. *Bo.* 62. 17.

& þeah hi for micel god ne don, hi wilniaþ þæt hi micel þyncen. *C. P.* 439. 35.

Æt.

The idea of approximate location—nearness, neighborhood—is at the base of all the values of *æt*. It is followed regularly by the *dat.*, very rarely by the *acc.* case.

I. Æt + dat.

1. *Æt* denotes location less closely than *in* and *on*; that *near* which, *by* which, rather than that *in* or *upon* which. So it is used to give the place of a battle or other meeting, of a church or monastery, &c., &c.

He geseah ane hlædre standan æt him on eorðan. *C. P.* 101. 19.

he ne cuæð na ðæt ða giemmas wæren forsceadne æfter ðæm strætum, ac æt ðara stræta endum. *C. P.* 135. 17.

Se westsuðende Europe landgemirce is in Ispania westeweardum et ðæm garsecge, & mæst æt ðæm iglande ðætte Gades hatte. *O.* 8. 24.

heora gemetting wæs eft æt Trefia ðære ie. *O.* 186. 31.

hie . . . ne durran . . . hie selfe æt ham æt heora cotum hie werian. *O.* 136. 29.

pæt wæter . . . cymð ponne up æt pæm æwelme. *Bo.* 140. 19.

. . . pæt mon hehð ænne heafodbeag gyldenne æt sumes ærneweges ende. *Bo.* 188. 9.

þa ne wiste he hwæt he gefelde cealdes æt his sidan licgan; cunnode ða mid his hond & sohte, hwæt pæt wære (lateri adjacere). *B.* 156. 32.

gesawon heo ðær monige men æt him beon (adfuisse). *B.* 184. 33.

& his lic lið on ðam mynstre æt Abbandune. *Chron.* 234. 34. (c).

Her het Eadweard cyng atimbran ða norðan burg æt Heorotforda. *Chron.* 186. 13. (abcd).

Her wæs pæt myccle gemot æt Kyrtlingtune. *Chron.* 230. 11. (bc).

Her Cynric & Ceawlin fuhton wiþ Brettas æt Beranbyrg. *Chron.* 30. 9. (abce).

& (scl. hi) eodon ofer land ðæt hie gedydon æt Cwætbrycge be Sæfern. *Chron.* 174. 1. (abcd).

domi est he is æt ham. *Ælf. Gr.* 234. 1.

Soðlice ða halgan apostolas wæron swilce culfran æt heora eh-ðyrlum, ðaða hi nan þing on ðisum middangearde ne gewilnodon, ac hi calle ðing bilewitlice sceawodon. *S. C.* 586. 1.

æt honda (ad manum) is exactly our modern "at hand":

þa sæt he æt beode, næfde ða æt honda hwær ðæt brohte lac gehealdan scolde; sende ða in his bosm. *B.* 156. 28. So 122. 20.

This is distinct from the *æt hondum* of 4.

a. *Æt* occurs rarely after verbs of motion:

Ic eow cleopode ær to me, ac ge me noldon æt cuman. *C. P.* 247. 21.

ðæt hie næfre noldon æt ham cuman ær hie ðæt gewrecen hæfden. *O.* 56. 19.

. . . ðæt hie gebrohten Romana consulas & heora witan æt heora agnum londe & him beforan drifen swa swa niedlingas. *O.* 122. 6.

& ða niðemestan ic gebrenge æt ðam hehstan, & ða hehstan æt ðam niðemestan; ðæt is þæt ic gebrenge eaðmodnesse on heofonum, & ða heofonlican god æt ðam eaðmedum. *Bo.* 22. 1. (B).

& gesyndge windas ðurh ðone smyltestan usic æt londe gebrohte (ad). *B.* 386. 14.

b. *Æt* sometimes combines with proper nouns of place, so that the whole is treated as a name:

. . . ðæm porte ðe mon hæt æt Hæðum. *O.* 19. 23.

. . . in ðære stowe ðe is geceged Æt Hwitan Ærne (quæ Candida Casa vocatur). *B.* 478. 27.

Wynferð hwearf to his mynstre, þæt is nemned æt Bearwe (dicitur Adbarvæ). *B.* 280. 27.

. . . on ðære stowe ðe . . . genemned is æt Eamotum. *Chron.* 199. 34. (d).

Cf. M. H. G. *ze*: dâ zen Burgonden, so was ir lant genant, Niebelungen 5. 3. The phrase is not, however, really a noun; it appears to be so only with verbs of naming.

2. *Æt* introduces the *occasion*,—the activity, function, which marks the time or in which one is engaged. *Æt* is here scarcely distinguishable by definition from *on* in similar use. Cf. *in*, *on* + *dat.* I. 1. d.

se sacerd scyle onfon ðone suiðran bogh æt ðære of[f]runge. *C. P.* 81. 19.

hi secað . . . ðæt hie fyrmest hlynigen æt æfengieflum. *C. P.* 27. 7.

Æt heora ðriddan gefeohte Galerius wearð gefliemed. *O.* 280. 9.

ðær hie æt hiera gemote wæron. *O.* 224. 25.

ða hie sume siðe druncne æt heora symble sætan. *O.* 130. 25.

swiðe wel þu min hæfst geholpen æt pære spræce. *Bo.* 250. 18.

ða hio æt beode sæton & æt swæsendum (ad mensam). *B.* 396. 31.

ða he æt fulwihte bæðe onðwegen wæs (egressus de fonte). *B.* 302. 4.

gif he æt leorninge sæte oððe elles hwæt dyde (legente eo). *B.* 268. 15.

Mellitus betweoh hy æt ðæm seonoðe sæt (no. Lat.). *B.* 108. 14.

. . . ða ðe æt ðam deaðe heora synna hreowe dydon (ad mortem). *B.* 216. 11.

& ðær wæron æt his halgunge twegen ercebisceopas, & tyn leod bisceopas. *Chron.* 234. 9. (c).

Barnabas wæs ða Paules gefera æt ðære bodunge to langum fyrste. *S. C.* 388. 18.

æt Godes dome ne bið nan beladung ne wiðertalu. *S. C.* 530. 6.

Ðæs ealdormannes dohtor læg æt forðsiðe. *S. C.* 469. 7.

þa gelamp hit þæt æt ðam gyftum win wearð ateorod. *S. C.* 58. 9.

a. A further development of this value of *æt* appears in the (rare) use of *æt* = "in the matter of," "in regard to." Cf. *in*, *on* + *dat.* I. 7.

Oft mon bið suiðe wandigende æt ælcum weorce & suiðe lætræde. *C. P.* 149. 14.

(scl. hi) cwædon ðæt hie to raðe wolden fultumlease beon æt heora bearnteamum, ða hi ðær swa longe ðohton to beonne. *O.* 56. 21.

gif ge æt ðissum ðreom ðingum me hyrsume beon willað (in tribus his). *B.* 102. 10.

wa ðam menn ðe oðerne æt his æhtum, oððe æt his feore beswicð. *S. C.* 516. 1.

þeah se reðe reafere us æt æhtum bereafige, oððe feores benæme . . . *S. C.* 576. 10.

b. In the following passage *æt* = against:

Xersis þæt oðer folc swa swiðe forseah, þæt he ascade, hwæt sceolde æt swa lytlum weorode mara fultum, buton þa ane þe him þær ær abolgen wæs on þæm ærran gefeohte, þætte wæs on Merothonia þære dune. *O.* 80. 16.

3. *Æt* is used with certain words to form time-phrases. So always with *cyrr*, *fruma*, and in the phrase *æt niehstan*; in *Ælfric* also with *sæl*. More definite time is rendered by *æt* only in *Bede*, where *dæg*, *neaht*, *sumor*, (but only when accompanied by the adj. *mid*) and *Eastor*, *Pentecoste*, occur after *æt*.

He mæg ðæt æt sumum cierre betan. *C. P.* 235. 24.

ðæt we æt ytemestan onfon sumne dæl bledsunge. *C. P.* 333. 1.

& ða æt nyhstan he wæs feohtende wið Sciððie . . . & ðær wearð ofscoten. *O.* 30. 12.

hit scyle eall swa geweorðan swa swa god æt fruman getiohhad hæfde. *Bo.* 246. 17.

Ða bestælon hie hie ðeah nihtes upp æt sumum twam cirron. *Chron.* 190. 6. (abcd).

þa becom se apostol æt sumum sæle to ðære byrig Pergamum. *S. C.* 62. 24.

Wæs seo beorhtnes . . . mara, ðon sunnan leoht bið æt middan dæge (sol meridianus). *B.* 284. 16.

þa wæs æt middre neahte, þa he wæccende wæs, þa ne wiste he hwæt he gefelde cealdes æt his sidan licgan (medio noctis tempore). *B.* 156. 30.

Eodon wiit suigiende, þes ðe me puhte & gesegn wæs, ongen norðeast rodor, swa swa sunnan upgong bið æt middum sumere (contra ortum solis solstitialem). *B.* 424. 2.

Ond (scl. heo) seldon in hatum baðum heo baðian wolde, buton ðam hyhstan symbelnessum & tidum æt Eastran & æt Pentecosten, (imminentibus sollennis . . . paschæ, pentecostes). *B.* 318. 17.

Seo wæs gefulwad ðy halgan dæge æt Pentecosten (die sancto pentecostes). *B.* 124. 5.

Bede's peculiarity here is evidently not due to the Latin.

4. *Æt* indicates the *source*—"at" and from which something springs or is received or obtained, as in our modern phrase "at his hands." *Æt* in this sense has however a much more extended use in Ags. than in mod. English. That this meaning of *æt* is only a special development of the place-meaning (see 1. and 2. above) is evident from the following passages, in which *æt* has the values of both "æt" and "from":

Ealle stærwriteras secgað ðæt Asiria rice æt Ninuse begunne, & Romana rice æt Procuse begunne (a Nino . . . a Proca). *O.* 60. 25.

Ða onfeng he him & nom æt fulwihte bæðe & æt ðæs biscopes honda ðære godcundan ðegnunge him to godsuna (de lavacro exeuntem). *B.* 168. 5.

hie ondrædaþ ðæt him derian mæge æt ðæm gielpe. *C. P.* 143. 23.

Æt appears in this sense after the following verbs in the texts read:

geaxian, gehieran, (ge)leornian, gelæred beon, witan;

(a)biddan, findan, onfon, underfon, begietan, geornian, gretcan, habban, ofgan, bismer and *sige gefaran, (ge)niman, secan, wilnian;*

(ge)bycgan, geceapian, geearnian;

gehadian, gefullod beon, gehæled weorðan, acweald weorðan, gedemed beon, forweorðan.

ahreddan, alesan; berædan; aðreatian:

We ðe his liomu sindon leornedon æt him ðæt we flugen ða oliccunga ðisses middangeardes. *C. P.* 33. 22.

eowerne gefean eow nan mon æt ne genimð. *C. P.* 187. 22.

ðæt hie oðer sceolden, oððe ðæt lond æt him alesan, oððe he hie wolde mid gefeohte fordon & forherigan. *O.* 44. 9.

hi ætgædere gelærede wæron æt Aristotolese heora magistre. *O.* 132. 2.

Hu Ioseph . . . ahredde Egypta folc æt ðæm seofan geara miclan hungre mid his wisdome. *O.* 1. 11.

he eft wæs biddende anes lytles troges æt anum earman men, ðæt he mehte his feorh generian. *O.* 84. 15.

ic ne mæg findan æt me seolfum ðæt ic hine æfre geseo. *O.* 244. 1.

ealle gesceafta, gesewenlica & ungesewenlica, stillu & unstillu, onfoð æt ðæm stillan & æt ðæm gestæðegan & æt þæm anfealdan gode endeberdnesse & andwlitan. *Bo.* 218. 14.

hwæt hæfð he æt ðæm hlisan, æfter ðæs lichoman gedale & ðære sawle? *Bo.* 68. 11.

swa swa me sum ald mæssepreost arwyrðlice sægde, ðæt he æt his seolfes muðe gehyrde (ab ipso). *B.* 242. 21.

ne mihton hi (i. e. Bryttas) nænigne fultum æt him begitan (ab illo). *B.* 48. 10.

ond (scl. Wine) mid feo gebohte æt him (i. e. Wulfhere) ðæt biscopseðl æt Lundenceastre (ab eo). *B.* 170. 12.

he onfeng Rægnolde cyninge (ad.; Rægnoldes cinges bc.) æt bisceopes handa. *Chron.* 210. 22. (abcd.)

& (scl. se here) winter setle namon æt East Englum. *Chron.* 131. 23. (e), (*on* abcd.).

Egeas sæde, "Ic wille mid tintregum æt ðe ofgan ðises ðinges insiht." *S. C.* 590. 22.

se wælhreow Domicianus on ðam ylcan geare wearð acweald æt his witena handum. *S. C.* 60. 4.

(scl. Herodes) ofsloh ealle ða hyse-cild . . . fram twywintrum cilde to anre nihte, be ðære tide þe he geaxode æt ðam tungel-witegum. *S. C.* 80. 17.

Mare sylð se ðearfa þam rican ponne he æt him nime. *S. C.* 258. 1.

and hi ða gelyfdon, and gefullode wurdon æt ðæra mæssepreosta handum, ðe se apostol ær gehadode. *S. C.* 470. 10.

nan cristen mann ne sceal his hæle gefeccan buton æt ðam Ælmihtigan Scyppende. *S. C.* 470. 20.

a. *Secan* and *wilnian* (cf. *to* II. 3.) take *æt* or *to* without apparent difference of meaning:

Þaða he wilnode lare æt Gode. *C. P.* 443. 31.

heo ða nænge cuðe ondswaro findan meahte, ðeah ðe heo georne sohte æt ðæm sweostrum. *B.* 284. 7.

forðan ðe hi beoð ure mundboran, þa ðe nu wædligende æt us bigleofan wilniað. *S. C.* 334. 35.

Se cristena mann ðe on ænigre pissere gelicnysse bið gebrocod, and he ðonne his hælðe secan wyle æt unalyfedum tilungum, oððe æt wyrigedum galdrum, oppe æt ænigum wiccecræfte, ðonne bið he ðam hæðenum mannum gelic. *S. C.* 474. 20.

b. Verbs compounded with *æt* in this sense take the *dat.*:

mid ðam *casu* (i. e. ablativo) byð geswutelod swa hwæt swa we ætbredað oðrum oððe swa hwæt swa we underfoð æt oðrum. *Ælf. Gr.* 23. 9.

but sometimes the *acc.*, the feeling for the compound as such having been lost.

. . . ða ðe ða frecednyssa ætflugon. *S. C.* 506. 3.

5. A few exceptional uses of *æt* are assembled here.

a. Condition in which :

æt hu micelre scylde ðа beoð befangne, ðа ðe . . . *C. P.* 377. 22. Cf. 4.

b. Concerned in :

& ealle ðа men Iulius het ofslean ðe æt ðære lare wæron ðæt mon Pompeius ofslog. *C.* 242. 23. Cf. 2.

c. Means :

Swa swa ic nu æt feawum wordum secge (breviter). *B.* 206. 15.

II. Æt + Acc.

The *acc.* after *æt* is very rare; in the texts read only the phrase *æt ðysne andweardan dæg* is found :

þæt ilce wæter æt ðysne ondweardan dæg eallum ðæm ðider cumendum his heofenlicu gifu genihtsumnesse ðegnað (usque ad hanc diem). *B.* 366. 21.

. . . þæt mæste wæl . . . ðe we secggan hyrdan æt ðysne andweardan dæg. *Chron.* 122. 8, (b)—((ac) have *oð*; (def) only *æfre*).

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